THE VVoefull crie of Rome.

7 41 95

Containing a defiance to popery. With Thomas *Bells* second challenge to all fauorites of that Romish faction.

Succinctly comprehending much variety of matter, full of honest recreation, and very profitable and *expedient for all sorts of people: but especially for all simply seduced Papists.*

John Sa L 88

Goe out of her my people, that ye be not partakers of her sins, and that ye receiue not of her plagues. *Apocal.* 18. 4.

LONDON.
Printed by T. C. for *William Welby*, and are to be sold at his shop in *Paules* Church-yard, at the signe of the Grayhound. 1605.

Academiæ Cantabrigiensis
Liber.

1801.79

TO THE RIGHT HONOVRA-

ble my very good Lord, Thomas, *the Lord of Ellesmere,* Lord high Chauncellour *of England.*

SAint *Paul,* that chosen Vessell of *God,* (Right Honourable) made a base reckoning of all other things in the world, in respect of the knowledge of our *Lord Iesus Christ.* This know- *Philip.* 3.8.
ledge was so deare to the Princely Prophet *Dauid*: that he desired to be but a doore-keeper in Gods house, rather then to dwel *Psal.*84.
in the goodly Pallaces of great Parsonages: esteeming *vers.* 10.
one day better in Gods Church, then a thousand otherwhere. This knowledge yeelded so sweete a sauour in the nosethrels of holy *Moses*: that he chose rather to be the childe of *God,* then to be called the sonne of King *Phoraohs* daughter. This knowledge was to the wisest *Heb.* 11.
King so precious: that hee reputed it not onely the *vers.* 24.
beginning of wisedome, but euen the finall ende *Pro.* 1.7.
which he aymed at: with the loue of which knowledge *Eccles.* 12, 13.
hee was so rauished: (Oh most excellent knowledge,) that hauing in his owne free election what hee would receiue at Gods hands: hee desireth neither long life, (which the greater part of people thirst after) nor ri- 1. *Reg.* 3.
ches (which are the greatest ioyes of al couetous world- *verse.* 59.
lings:) nor yet the death of his enemies, (which the 1. *Reg.* 13.
dauncing Damosell preferred before a Kingdome) but *Matt.* 14.8.

he humbly asked an vnderſtanding heart, that he might diſcerne between good and euill, and iudge aright *Gods* people committed to his charge: a moſt wiſe and holy requeſt. This petition pleaſed *God* ſo well, that he gaue the King a wiſe and vnderſtanding heart, ſo that there was neuer any either before or after him, comparable or like vnto him.

King Salomon the wiſe.

And no marueile, that the true Children of *God*, deſire the true knowledge of *God*, before all other things. For as our *Sauiour* himſelfe teacheth vs, this knowledge is life eternall, the ioy of all ioyes. But (my good Lord) it may here bee demaunded, how this moſt excellent knowledge can bee attained? To which I anſwere, euen by dilligent reading of the holy Scriptures. For Saint *Paul*, writing vnto *Timothie*, commendeth his knowledge in the holy Scriptures, which he had attained of a childe, and he yeeldeth this reaſon therof: becauſe forſooth, (ſaith the Apoſtle,) the Scriptures are able to make him wiſe vnto ſaluation. Is this poſsible? is it ſo indeed? euen ſo doubtleſſe, *Gods* Spirit cannot lye. Howe then commeth it to paſſe, that the late Byſhops of *Rome*, (now *Cat' exochen* called Popes,) doe this day ſuppreſſe the light of the Goſpel, and forbid the Lay-people to read the holy Scriptures in their vulgar language? How chanceth it, that none may read any Commentaries vpon the old and newe Teſtament, nor any other bookes compiled for the furtherãce of mans knowledge in that behalfe? vnleſſe either the ſaid bookes & Commentaries, be compoſed by profeſſed papiſts: or the readers being the Popes ſworne vaſſals, haue his diſpenſation and licence ſo to doe?

Ioh. 17. 3.
1. *Cor.* 2. 9.
2. *Tim.* 3. *verſ.* 15.

This (my good Lord,) is the reaſon, that cannot in truth be denied. They that doe euill hate the light, fearing that it ſhould reproue their naughtie deedes. And

Iohn 3. 20.

for this end is it, that the Pope can not endure the manifestation of Gods word, which is a lanterne vnto our feete, & a bright shining light vnto our soules, directing vs the path-way to heauen. For this light, if the pope did not smoother it vnder the ashes, and violently keepe it vnder a bushell: would in short time so enlighten the hearts of all well disposed people, that all the world would detest the Pope, all popish superstition, heresies, and blasphemies, and all his bloodie, tyrannicall, and plaine antichristian dealing. *Psal.* 119. 105. *2 pet.* 1. 19. *Iob* 5 39. *Rom.* 10, 13.

In regard hereof, (most honourable Baron) and most worthy, zealous, christian, vpright, and religious Magistrate,) because it is not enough for a Christian to know God himselfe, but he must withall, heartily wish and effectually procure, (so much as lyeth in him,) that others may also know and worship the euer-liuing God with him: I haue employed my studie, diligence, care, and industrie, to deliuer a very compendious enchiridion to al simple seduced Papists, & to other thankfull Readers, wherein they may behold as cleerely as the noone-day, the original of popish falsly pretended Primacie: the meanes by which the Byshops of *Rome*, aspired thereunto: the royall titles and power plaine diuine, ascribed to the Popes: the liues, maners, and conuersation of Popes: the rotten foundations vpon which and by which, Poperie is builded and vnderpropped: the originall and sundry grounds of Popish Purgatorie: the vanitie and vncertaintie of Popish Succesion: the popish execrable Excommunications, Superstitions, Adorations, and many other matters of great moment. By the due and serious consideration whereof the indifferent Reader, cannot but behold the abhomination of late Romish *Religion*: and consequently loath, detest, and vtterly renounce the same for euer. *Leu.* 19. 18. *Mat* 19. 19. *Gal.* 5. 14. *Rom.* 12. 20 *Iob.* 3. 16. *Luke* 3. 11.

The

The worke such as it is, I haue dedicated vnto your Honour, for two speciall causes. First, to intimate to the world, my inward conceiued comfort, ioy, and solace, (which either is, or at least ought to bee, common to my selfe, with all other honest and true harted English Subiects,) of your Lordships most honorable, zealous, christian, conscionable, vpright, painefull, and religious care, vigillancie, & holy constant indeuours, vnder *God*, and his most excellent *Maiestie*: both for the indifferencie of iustice extended at al persons, aswel to the poore as to the rich, which is not the vsuall practise of many Magistrates, alas for the pittie,) and also generally for the common good and peaceable gouernment of this Kingdome.

Leu. 19. 15. *Exod.* 23. 2. *Deut.* 16. *ver.* 19. 20. *Esa.* 5. 23.

Secondly, to giue at the least some smal signification of a thākfull minde, (where power is wanting,) for your Lordships most honourable, yea, vnspeakable fauours towards me from time to time: euen such and so great, as without which, I could not this day breathe vpon earth: & much lesse make vse of my small talent, (*Quod sentio quam sit exiguum,*) for the common good of others. The *Almightie* giue your Lordship, many, long, ioyfull and happy yeares, with much increase of vertue, holy zeale, and true honour in this life, and with life eternall in the world to come. Amen.

From my Studie, this first of Aprill. 1605.

Your Lordships most humble and bounden: *T. Bell.*

Thomas Bels defiance to Poperie, with a second challenge.

CHAP. I.

Of the originall of Popish Primacie.

I Haue proued at large elsewhere, how Poperie crept into the Church by peece-meale, and how she receiued her daily increments: Now it shall bee sufficient, to touch succinctly and plainely, when & by what meanes, *Rome* became the head of al Churches: the truth therfore of this point, is this; *viz.* That for the space of sixe hundred and six yeares after Christ, the Byshops of *Rome* liued in all dutifull obedience vnto the Emperours, neither was the Church of *Rome* the head of all other Churches, but one of the three patriarchall seates, wherof mention is made in the first famous councell of *Nice*, which was called by the worthy Emperour *Constantinus*, surnamed the great. Two things *I* haue to proue, for the clearing of this question, the one, the subiection of the Bishops of *Rome*, in *Anno*, 606. vnto the Emperour. The other of the supremacie of the Church of *Rome* after that time.

In my survay of Poperie.

Tres sedes patriarchales; Romana, Alexandrina, Antiochena.

Concerning the former, most impudent and intollerable is the Popes insolencie, when he exalteth himself aboue kings and Emperours, threatning them that he can depose

them from their ſcepters & regalities, & diſpoſſeſſe them of their Empires and dominions. For *Gregory*, ſurnamed the great, a very famous Byſhop of *Rome*, when he was appointed by the Emperour *Mauritius*, to publiſh a certaine law, ſent him from the ſaid Emperour; did not refuſe to accompliſh the Emperours deſignement, but very dutifully and loyally acknowledged himſelfe to be the Emperours ſubiect, and of duty bound to execute his cõmand therein; albeit he deemed the law to be in ſome part therof, diſagreeable to Gods holy wil. Theſe are the Byſhops own words;

Gregor. libro. 2. epiſt. 61. chap. 100.

Ego quidem inſſioni ſubiectus, eundem legem per diuerſas terrarum partes tranſmitti feci; & quia lex ipſa omnipotenti deo minime concrodat, ecce per ſuggeſtionis meæ paginam, ſereniſſimis dominis nunciaui: vtrobique ergo quæ debui exolui, qui & imperatori obedientiam præbui, & pro deo quod ſenſi minime tacui.

Engliſhed thus.

I ſubiect to your cõmandement, haue cauſed the ſame law to be ſent through diuers parts of the land; and becauſe the law is not agreeable to Gods holy wil, behold, *I* haue intimated ſo much vnto your maieſty by my *Epiſtle*: *I* haue therfore diſcharged my duty in both reſpects; as who haue yeelded my obedience to the Emperour, & haue concealed what *I* thought in Gods behalfe. Theſe are the words of the good Byſhop of *Rome*: for that Church was in good caſe & order, in his time & age, out of whoſe diſcourſe *I* note, firſt, that Pope *Gregory*, & S. *Gregory* (as the Papiſts terme him) as famous & as learned a man, as euer was Byſhop of *Rome*, acknowledgeth the Emperour to be his Lord and Soueraigne. *S*econdly, that he confeſſeth himſelfe to be the Emperours ſubiect. Thirdly, that he freely and willingly granteth, that hee oweth faithfull and loyall obedience to the Emperour; for which duty, he durſt not but publiſh the Emperours law, though in ſome part againſt Gods wil, as he deemed it; and that, leaſt he ſhould haue bene guiltie of diſloyaltie towards his Prince and Soueraigne.

1

2

3

Marke this, o Papiſt.

Touching the latter, the cruel tyrant *Phocas* (who raui-

ſhed

shed many godly matrons, & murdered the emperor *Mauritius* with his three sons, *Theodosius*, *Teberius*, and *Constantinus*) decreed ꝑ the *Romã* seat should be ꝑ head of al churches. This to be so, I haue proued elsewher at large, out of many famous Chronographers, *viz. Sigebertus*, *Platina*, *Palmerius*, *Bergomensis*, *Polidorus*, *Marianus*, *Scotus*, *Martinus*, *Polonus*. Here it shal be enough, to adde the testimony of *Rhegino* a famous popish Abbot. These are his words; *Hic obtinuit apud Phocam principem, vt sedes romana caput esset omnium ecclesiarum*. He obtained, (hee speaketh of *Bonifacius* the Byshop of *Rome*) of the Emperour *Phocas*, that the Church of *Rome* should be the head of all Churches.

In my surusy of Popery.

Rhegin. Anno. 618.

Hermannus Contractus, an other famous Chronographer, hath these expresse words; *Hoc tempore Phocas Romanam ecclesiam omniũ ecclesiarum caput esse constituit*. Englished thus. At this time *Phocas* decreed the Church of *Rome*, to be the head of all other Churches.

Herm. Contr. Anno. 600.

So then, *Gregorie* the good Byshop of *Rome*, died in the second yeare of *Phocas* his Empire, about which time *Mauritius* the Emperour was murdred, & fiue yeares after that *Rome* was made the head of all Churches. That is to say, 607. yeares after Christs sacred byrth, and most holy aduent. *Iohannes Nanclerus* a late writer of high esteeme with all papists, and consequently of great force against them, hath these words; *Phocas pontificis suasione, publica ac ad vniuersum orbem dimissa sanctione constituit, vt romana ecclesia romanoque pontifici omnes orbis ecclesiæ obedirent, quod retroactis temporibus non ad vnguem seruabatur, maxime a græcis.*

Nauclerus, in Ebronic. pag. 629.

Englished thus.

Phocas by the perswasion of *Boniface* the third, then Byshop of *Rome*, made a publique cõstitutiõ, & sent it through out the whole world; in which he decreed, that all churches in the world should obey the church and Byshop of *Rome*: which thing was not exactly obserued in former time, especially of the *Greekes*. Thus writeth this famous popish Cronographer, whose testimony is able to confound al papists, & popish falsely challenged primacie. For first, pope *Boniface* was made byshop of *Rome*, but *Anno* 607. so that

Rome was 606. yeares without her now, chalenged primacie. Secondly, the fathers of the great church, *S. Epiphanius, S. Chrisostome, S. Bassil, S Gregorie Nazianzene*, and the rest, did not yeeld so much to the Church of *Rome*, as to admit it for the chiefe patriarchall seate. To this testimonie of this great Papist, it is not amisse to adioyne the flat and humble confession of the *Iesuiticall Cardinall Bellarmine*; who confesseth roundly and peremptorily, that the popes would neuer come in person to the councels in the East-church, because the Emperour would euer sit in the highest place; although the Pope himselfe had bene there present, in his *Pontificalibus*. Out of whose grant three things are cleared; First, that the highest place in general councels, was in old time reserued to ꝑ Emperour. Secõdly, that our holy father (such is his humilitie) could not endure the Emperours superioritie ouer him, as the good Byshop *Gregory* did in his time. Thirdly, that the Greeke Church did neuer acknowledge the Popes vsurped primacie. Alas, alas, how hath the late Romish Church bewitched vs?

Bellarmine, Lib. 1. de concilijs Cap. 19. Tom. 1.

1
2
3

CHAP. II.

Of the way and meanes, by which the Popes attained their vsurped primacie.

In the downfall of Poperie.

OF the steppes of the ladder, by which the Byshops of *Rome* did clime vp vnto their Lordly primacie, *I* haue elsewher discourssed at large. Now I deeme it enough to insinuate in brief, the generall meanes of the accomplishment thereof.

That *Romish* pontificalitie, and pompe of popery, came vp first by beggerly *Canonists*, who to aduance thẽselues, flattered the Pope, & gaue him more then princely and royall titles: the popes owne deare Doctor a *Spanish* Fryer, professour of Theologie in the famous Vniuersitie of *Salmantica*, *Franciscus a Victoria*, a witnesse that cannot but carrie credite on his backe,

backe, telleth vs roundly without blushing: who after hee hath rehearsed many Lordly titles, and more then royall power ascribed to the Pope, addeth these expresse words: *Sed glossatores iuris hoc dominium dederunt Papæ, cum ipsi essent pauperes rebus & doctrina.* Victor. de potest. Eccles. relect. 1. sect 6. Prop. 39.

Englished thus.

But the Glossers and Interpreters of the Popes lawe, gaue this dominion (and these royall titles) vnto the Pope, themselues being blind Bayards, and beggerly fellowes.

Thus writeth the Popes learned Doctour, and religious Fryer, by whose verdict it is most apparant to the world, that pouertie and ignorance (two gallant Romish courtiers,) were the beginning of al royall Pope-dom. And no maruaile: for by reason of their pouertie, they flattered and sought to please the Pope; and by reason of their ignorance, they desperately published many things which they did not vnderstand.

The vsual practise of Papists in their Commentaries, Bookes, and Glosses, hath bin such & so intollerable in wresting the holy Scriptures: as their owne deare brethren and great Doctors, can not for shame denie or conceale the same. *Polidorus Virgilius* a famous papist, hath these words: *Non secus isti iurisconsulti aliquoties detorquent sacras literas quò volunt, ac sutores sordidas solent dentibus extendere pelles.*

Englished thus.

These (popish) Legists and Canonists, doe now and then so wrest and writhe the holy Scriptures, to that sense which themselues like best, euen as Coblers do gnaw with their teeth, and stretch out their filthy skinnes.

1 Out of these words, I obserue first, that this *Polidore*, was a great Papist himselfe, and consequently, that his testimonie must needes be of great force against the Papists. 1

Secondly, that he speaketh not of the meanest and worst sort of Papists, but euē of their best & renowmed Doctors: *viz.* of *Hostiensis* their grand and famous Doctor. 2

Thirdly, that their mangling and wresting of the holy 3

holy Scriptures is moſt intollerable, & that without the ſame they cannot poſsibly maintaine their wicked doctrine.

This is that which Doctor *Fiſher*, the late Byſhoppe of *Rocheſter* hath freely confeſſed, in his anſwere to the Articles of M. *Luther*, which hee could not in truth withſtand, or gainesay. Theſe are his expreſſe wordes: *Contendentibus itaque nobiſcum hæreticis, nos alio ſubſidio noſtram oportet tueri cauſam, quam ſcriptura ſacra.*

Roffenſis art. 37. aduerſ. Luther. pa. 11.

Engliſhed thus.

Therefore, when Heretiques contend with vs, we muſt defend our cauſe by other meanes, then by the holy Scripture. Theſe are the very expreſſe wordes (I neither adde any thing, nor take any thing away) of their owne famous popiſh byſhop, of their owne holy Saint, of their glorious martyr, a learned man in deed: who laboured with might and maine, for the popes vſurped ſoueraignte, and defended the ſame in the beſt manner he was able, and to the vttermoſt of his skill. And yet for all that, hee hath boulted out vnawares, & againſt his will, (ſuch is the force of trueth, which muſt needs in time preuaile) ſo much in plaine tearmes, as is ſufficient to ouerthrow all poperie for euer; and to cauſe all people that haue any care of their ſaluation, to renounce the pope & his abominable doctrine, to their liues end. For our popiſh Byſhoppe being put to his beſt trumpe, telleth vs plainely, and without all diſsimulation, (his mouth being now opened by him, who cauſed *Balaams* Aſſe to ſpeake,) that they muſt not (becauſe forſooth they cannot,) defend and mantaine their poperie by the authoritie of the Scripture, but by ſome other way and meanes: *Viz.* by mans forged inuentions, and popiſh vnwritten vanities, which they terme the Churches Traditions.

Marke wel for Chriſts ſake.

Now gentle Reader, how can any papiſt, (who is not giuen vp in *Reprobum ſenſum*, for his iuſt deſerts) read ſuch teſtimonies againſt poperie, freely confeſſed and plainely publiſhed to the world, and that by the pennes of moſt learned

learned and renowned papiſts: euen while they beſtirre themſelues buſily, to defend their pope and his popiſh doctrine; & for all that continue papiſts ſtil, and be carryed away headlong into perdition: beleeuing & obeying that doctrine, which (as themſelues confeſſe,) cannot be defended by the holy Scripture. Me-thinkes, they ſhould bee aſhamed, to hold and beleeue that doctrine: in defence whereof, they can yeeld no better reaſon. Alas, alas, how hath the late Romiſh Church ſeduced vs?

CHAP. III.

Of kiſſing the Popes feet.

TOuching the kiſsing of the Popes feet, the truth is this, that ſome Chriſtian kings and Emperours vppon a blinde zeale not grounded in knowledge, did humble themſelues to the Byſhops of *Rome*, and did yeeld vp their ſoueraigne rights vnto them, and thereby opened the windowe to all Antichriſtian tyrannie. For in ſhort time after, the Romiſh Byſhoppes became ſo Lordly and inſolent, that they tooke roundly vpon them to depoſe the Emperours, to tranſlate their Empires, & to diſpoſe at their owne pleaſures, of their royal ſcepters & regalties. Yea, to be reuerenced, honored, and a dored as Gods, & for that end muſt al faithfull Chriſtians kiſſe the Popes feete. Here for the better credite of mine aſſertion, I will put downe the flat teſtimonie of their Saint, *Antoninus*, their religious Fryer, who was ſometime the Arch-byſhop of *Florence*. Theſe are his expreſſe words: *Nulli ergo angelo commiſſa iuriſdictio, & cura totius orbis: ſed papæ totius mundi iuriſdictio & cura commiſſa eſt, cum ſolum vt nomine mundi importatur terra, ſed etiam vt nomine mundi importatur cælum, quæ ſuper cælum & terram iuriſdictione accepit.*

Sequitur;

Antonin. part. 2. tit. 22. cap. 5 §. 1. 4.

Sequitur; vnde papa recipit a fidelibus adorationes, proſtrationes, & oſcula pedum, quod non permiſit angelus a Iohanne Euangeliſta ſibi fieri.

Engliſhed thus.

Therefore the iuriſdiction and charge of the whole world, is committed to none of the Angels: but the iuriſdiction and care of the whole world, is committed to the Pope, not onely, as the name of the world doth import the earth, but euen as it doth alſo ſignifie Heauen: becauſe hee hath receiued iuriſdiction both ouer Heauen and Earth. Wherefore the Pope receiueth of the faithfull, adorations, proſtrations, and the kiſsing of his feete; which thing, the Angel would not ſuffer *Iohn* the Euangeliſt to doe vnto him. Thus writeth this popiſh Doctor. For the better vnderſtanding of whoſe diſcourſe, I note;

1 Firſt, that this *Antoninus* was not a bare papiſt, but a man of great authoritie and high eſteeme among the papiſts; *Viz.* a canonized Saint, a religious Fryer, a Dominican, and a moſt reuerend Arch-biſhop: and conſequently, that whatſoeuer he hath deliuered either touching the pope or poperie, muſt needes bee of good credite and 2 great force againſt the papiſts. Secondly, that the popes power and authoritie doth farre exceed the power of Angels. 3 Thirdly, that the pope hath iuriſdiction not onely 4 ouer the earth, but alſo ouer heauen it ſelfe. Fourthly, that by the reaſon of this exceeding and ſurpaſing power, the pope doth admit and receiue that homage, which the Angel refuſed and prohibited S. *Iohn* to doe vnto him. Alas, alas, how hath the late Romiſh Church deceiued vs?

The

CHAP. IIII.

Of power aſcribed to the pope.

The firſt Paragraph, of his power in generall.

Chriſtus per paſſionem ſuam meruit iudiciariam poteſtatem ſuper omnẽ creaturam. Vnde ipſe reſurgens ait, data eſt mihi omnis poteſtas in Cælo & in terra. Cũ autem vicarius Chriſti ſit papa, nullus poteſt ſeipſum ſubtrahere ab obedientia eius de iure: ſicut nullus de iure poteſt ſe ſubtrahere ab obedientia Dei, & ſicut recepit Chriſtus a patre ducatum & ſceptrũ eccleſiæ gentiũ ex Iſrael egrediens ſuper omnẽ principatũ & poteſtatẽ, & ſuper omne quodcumque eſt, vt ei genua cuncta curuentur, ſic ipſe Petro *& ſucceſſoribus eius pleniſſimam poteſtatem commiſit.*

Engliſhed thus.

Chriſt merited by his paſsion iudiciare power ouer all creatures, wherefore when hee aroſe from death, hee ſayd; all power is giuen me in heauen and on earth. Now ſeeing the Pope is *Chriſts* Vicar, none can lawfully withdrawe their obedience from him; no more then they may withdraw their obedience from God himſelfe. For as *Chriſt* receiued the Dukedome and Scepter of the Church, ouer all principate and power, and ouer all whatſoeuer elſe hath being, that al knees do bowe vnto him: euen ſo did he commit moſt full and large power vnto *Peter* and his Succeſſors, (the Byſhops & popes of *Rome*). Thus writeth *Antoninus*, that holy Archbyſhop and religious *Fryer*.

Antonin. part. 3. tit. 22. cap. 5. §. 8. & eiuſ. cap. 7. in fine.

Auguſtinus de Ancona, an other religious *Fryer*, in that booke which he dedicated to pope *Iohn*, the twelft of that name, ſingeth the ſame ſong with *Antoninus* his popiſh brother. Theſe are his words; *(papa) tanquam vicarius dei filij cœleſtis imperatoris, iuriſdictionẽ habet vniuerſalem ſuper omnia Regna & Imperia.*

Auguſt. de Anc. in ſumma pag. 152.

Engliſhed thus.

The Pope as he is the Vicar of the ſonne of God, the heauenly Emperour, hath vniuerſall iuriſdiction ouer all Kingdomes and Empires.

Gerſon, a famous papiſt, who was ſometime chancelour of *Paris*, maketh rehearſall of intollerable titles, & power more then royall aſcribed to the pope, and derideth the ſame: *Sicut non eſt poteſtas niſi a Deo, ſic nec aliqua temporalis vel eccleſiaſtica, imperialis vel regalis, niſi a papa: in cuius fœmore ſcripſit Chriſtus, Rex regũ, dominus dominantium: de cuius poteſtate diſputare, inſtar ſacrilegij eſt; cui neque quiſquam dicere poteſt, cur ita facis?* Engliſhed thus.

Gerſon de poteſt. eccleſ. conſid. 12. Part. 3.

Like as there is no power but of God, ſo is there neither any Temporall nor Eccleſiaſtical, neither imperiall nor regal, but of the Pope: in whoſe thigh *Chriſt* hath written the King of kings, & Lord of Lords: of whoſe power to diſpute is as meere Sacriledge; to whom none may ſay, why doeſt thou ſo?

The pope himſelfe, from his owne pen, *Gregorie* the ninth, deliuereth vs this doctrine: *Ad firmamentum cæli hoc eſt, vniuerſalis eccleſiæ, fecit Deus duo magna luminaria, id eſt duas inſtituit dignitates, quæ ſunt pontificalis authoritas, & regalis poteſtas. Sequitur; vt quanta eſt inter ſolem & lunam, tanta inter pontifices & reges differentia cognoſcatur.*

Gregor. 9. libr. 1. decr. tit. 33. chap. 6.

Engliſhed thus.

To the Firmaments of of heauen, that is of the vniuerſal Church, God made two lights, pontificall authoritie, and power royall: that wee may know, there is as much difference betweene Popes and Kings, as there is betweene the Sunne and the Moone.

The Gloſſe ſetteth downe preciſely, how farre a King is inferiour to a pope, that is to euery Byſhop of *Rome*, in theſe words: *Reſtat vt pontificalis dignitas, quadrageſies ſepties ſit maior regali dignitate.* Engliſhed thus.

Gloſſa vbi ſupra.

It remaineth, that the dignitie of the pope bee fortie times ſeuen times greater, then is the power of the King.

Where

Where the Reader must seriously obserue with me, that this *Gregorie*, being himselfe one of the Byshops of *Rome* (who now adayes are called popes (*Cat'exochen*) liued 1227. years after *Christ*, and had either forgotten, or neuer once learned, that the good Byshopp *Gregorie* the first, acknowledged himselfe to be the Emperours subiect, and yeelded all loyall obedience vnto him. The popish Canons do so plainly ascribe, diuine titles to the pope, that none without blushing can possibly deny the same. For, in the popes owne decretals, I find these expresse words: *Sic (papa) dicitur habere cœleste arbitrium, & ideo etiam naturam rerum immutat, substantiam vnius rei applicãdo alij: & de nihilo potest aliquid facere.*

A.D. 1227.

Super cap. 1.

Englished thus.

So the pope is said to haue cœlestial arbitrement, and therefore doth he alter the nature of things, by applying the substantiall parts of one thing to another: and hee can make of nothing, something. Thus doe the papists write of their pope, & he is well pleased therewith. For without his good pleasure and liking, such doctrine & glosses could not be currant in the Church of *Rome*. Yea, the Expositors do gather their sense, euen out of the bowels of the text: and thir collections are as authenticall, as is the text it selfe.

Glos. lib. 1. Decretal. tit. 7. cap. 3.

Pope *Nicholas*, as *Gratianus* telleth vs, was of the same minde, and in effect taught the same Doctrine. These are his expresse words: *Christus beato Petro aterna vitæ clauigero terreni simul & cœlestis imperij iura commisit.*

Gratian dist. 22. can. omnes.

Englished thus.

Christ committed to S. *Peter*, who beareth the keyes of eternall life, the right both of earthly and heauenly empire. Where the glosse ascribeth the same power to the pope, in these words: *Argumentum quod papa habet vtrumque gladium, & spirituálem & temporalem.* Englished thus.

Glos. ibid.

This is an argument, that the pope, hath both the swords, aswel the spiritual as the temporal, And in the marginal note, the Reader may finde these expresse wordes: *Papa habens vtrumq; gladiũ, transtulit imperia.*

Engliſhed thus.

The pope hauing both ſwords, tranſlated the Empire.

A.D. 1294. Appendix fuldenſis, apud Mart. Polon. To conclude, pope *Boniface* the eight, made a flat Conſtitution and Decree: in which he affirmed arrogantly, that himſelfe was both Spirituall and Temporall Lord, of the whole world.

The ſecond Paragraph, of power aſcribed to the pope in ſpeciall.

B*Artholomæus Fumus*, a famous Summiſt, affirmeth boldly and reſolutely, the popes power to bee ſo exceeding great, that he is able with his word to deliuer out of purgatorie, all the ſoules that are boyling there in fire. Theſe are his words: *Papa poteſt liberare omnes animus purgatorij, etiam ſi plures eſſent, ſi quis pro eis faceret quod iuberet: peccaret tamen indiſcretè conſendo.*

Fumus de Papa, Par. 11.

Engliſhed thus.

The pope could ſet at libertie all the ſoules in purgatorie, though neuer ſo many, if any would doe that for them, which hee appointeth to be done: marry, hee ſhould ſinne by his vndiſcreet pardoning.

Silu. de indulg. *Silueſter prieras*, a learned & famous popiſh *Canoniſt*, ſometime *Magiſter ſacri palatij*, hath theſe words; *Sicut poteſt (papa) liberare a pœna peccatorum debita in hoc mundo omnes qui ſunt in mundo, ſi faciant quod mandat, etiãſi eſſent millies plores quam ſunt: ita liberare poteſt omnes, qui ſunt in purgatorio, ſi quis pro eis faciat quod iubet.*

Engliſhed thus.

As the pope can deliuer all that are in this world, from paine due for ſinne in this world: if they doe that which he appointeth, though they were many thouſands moe then they be, euen ſo can hee deliuer all that are in purgatorie, if any doe that for them which he commandeth.

Viguerius a famous popiſh *Fryer Dominican*, Doctor and profeſſor of Thealogie, proceedeth ſomewhat further then *Silueſter*, and *Fumus*: auouching it to be neither inconuenient, nor againſt Gods iuſtice.

Theſe

Theſe are his expreſſe wordes; *Nec eſt inconueniens, quod papa poſſet purgatorium euacuare. Non enim per hoc aliquid detraheretur diuinæ iuſtitiæ.* Viguerius de ſacram. ordin. in fine.

Engliſhed thus.

Neither is it conuenient, that the pope can harrow hell; for that doth nothing derogate from the iuſtice of God.

Aquinas the popiſh angelicall Doctor, (whoſe Doctrine no papiſt may reiect, becauſe ſundry popes haue cõfirmed the ſame for authentical,) hath theſe words: *Chriſtus poterat relaxare, ergo et Paulus potuit, ergo et papa poteſt, qui non eſt minoris poteſtatis in eccleſia, quam paulus fuit.* Aquinas in ſuplem. 9. 25. ar. 1.

Engliſhed thus.

Chriſt could pardon, therefore *Paul* could alſo pardon, and therefore the pope can likewiſe pardon: as who hath no leſſe power & authoritie in the Church then *Paul* himſelfe had. So then, the pope can doe as much as Chriſt, if we belieue popiſh Doctors, and Doctrine. He can make the deafe to heare, the dumbe to ſpeake, the lame to walke, the blind to ſee, and the dead to ariſe to life againe, which I muſt firſt ſee, ere I can belieue it: howſoeuer *Aquinas* with his fellow Fryers, doe write in that behalfe, and doubtleſſe, this Doctrine and this ſupereminent power aſcribed to the pope, is plaine diabolicall and meere Antichriſtian. Alas, alas, how hath the late Romiſh Church ſeduced vs.

CHAP. V.

Of the qualitie and condition of the Popes pardons, together with the antiquitie thereof.

The firſt Section of the qualitie of popiſh pardons.

Siluester Prierias hath theſe words: *qui plenariã indulgentiam rite aſſequutus eſt ſi eo inſtanti moreretur, euolaret ſtatim in cælum.* Siluester de indulgentiam 33.

Engliſhed thus.

He that hath lawfully gotten a plenarie pardon, if that man ſhould dye at that inſtant, he ſhould incontinently go

Aquinas, Fumus, Viguerius, Antoninus, Angustinus de Ancona, and other papists teach the same Doctrine. But it is needeleſſe to alledge more authoritie for this point, ſeeing (as it is already proued) the pope hath as large power as Chriſt himſelfe, by the conſtant doctrine of beſt approued popiſh writers. I wil therfore at this preſent onely name ſome pardons that haue bin granted; the places and times where and when they were granted; and the popes that did grant and giue the ſame: referring the reader for a larger diſcourſe therein, vnto my booke of Motiues.

1 Firſt, many pardons are ſet down in the old engliſh primars, which giue many thouſands of yeares pardon to all that ſhall but ſay very ſhort prayers. Before the prayer called (*Auste omnes anima*) there the reader ſhal finde in Latine ſet down in red letters, that pope *Iohn* the twelft granted to all them that would ſay that prayer following, ſo many yeares of pardon, as there haue bin bodies buried in that church-yard ſince the originall therof. A great reward for a very ſmall labour: for the prayer containeth but ten lines. Before the prayer called (*Aue vulnus*) the reader ſhal find in latin red letters, that Pope *Innocent* the ſecond graunted 4000. yeares of pardon, to euery one that ſhould ſay the ſame prayer. This was a greater reward, becauſe the prayer is ſhorter then the other. Before the prayer called (*Aue domina*) there is ſet down in red letters, that whoſoeuer ſhall ſay the ſhort prayer following, ſhall enioy eleuen thouſand yeares of pardon, and withal ſhal ſee the bleſſed Virgin ſo many dayes before his death, as he ſhall continue yeares in ſaying the ſame praier. A large & bountiful reward indeed.

2 Secondly, huge & infinit number of pardons are hanged vp in pardoning tables, at the pillars of euery Church for the moſt part in *Rome* not my ſelfe onely, but many others, haue both ſeene and read the ſame.

3 Thirdly, there is a little pamphlet of the marueilous things of *Rome* which is commonly to be ſold euery where in *Rome*, (one of which my ſelfe brought from thence, and haue

haue it at this houre,) which pamphlet sheweth many pardons for many thousands of yeares, to be graunted to many Churches for such as will but come vnto them, and there pray and visit the relikes thereof, some fewe I am content to rehearse, for the good of the readers. *In the Church of Saint John Lateran*, there are euery day graunted to all that come thither, 6048. yeares of pardon; & vpon the festiuall day of Saint. *Iohn* the Euangelist. 28. thousand yeares of pardon, with so many quarantenes, and plenarie remissions of their sinnes.

In the church of Saint *Peter* in *Vaticano* are so many yeares of pardon giuen, as no man can number them (*Vi sono indulgentie senza numero*) there are pardons without number. 28000. yeares of pardon.

In the Church of Saint, *Paul* there are giuen euery day. 6048. yeares of pardon, to all that come thither to pray. 6048. yeares of pardon.

Many other like pardons are named in the foresaid Pamphlet, with the deliuery of certaine soules out of purgatorie. But these fewe may bee a sufficient patterne, how to giue iudgement of the rest, peruse the 13. Chapter of purgatory and note it well for the explication hereof.

The second section, of the antiquitie of Popish pardons.

THat the Doctrine of popish pardons is strange and new, and that neither Christ nor his Apostles euer taught or practised the same, as the late Romish Church hath vsed and daily vseth them. *Syluester* a Papist so famous, that he was not onely reputed, but as it were surnamed *Absolutus Theologus*, hath these words; *Indulgentia nobis per scripturam minime innotuit, licet inducatur illud apostoli, (si quid donaui vobis) sed nec per dicta antiquorum doctorum, sed modernorum.* Englished thus. Sylueſter de Indulgentia.

The popes pardons (saith the popes owne deare Doctor, sometime the maister of his sacred pallace,) were neuer known to vs by the scriptures, although some doe alleage *S. Paul* for that purpose: neither were they known by the auncient fathers, but onely by late writers. Sacri Palatij magiſter.

Antoninus

Antoninus, the popes famous Arch-byshoppe and canonized saint, hath the very same words, and holdeth the selfesame opinion with *Sylvester*, & he addeth some thing, as it were for an explication of the matter. These are his words: *Dicitur tamen Gregorius imposuisse indulgentias septennes, in stationibus Romæ, & quia ecclesia hoc facit, & servat, non est credendum quod erret.*

Antoninus Part. 1. Tit. 10. Cap. 3. in initio

Englished thus.

Yet *Gregorie* is reported to haue graunted seuen yeares pardons, when the stations were kept at *Rome*. And because the Church vseth to practise this kind of pardoning, we may not thinke that it erreth therein. Or as *Sylvester* saith: *Credendum est ita esse*; we must beleiue that it is so. *Petrus Lombardus*, sometime the Byshop of *Paris*, surnamed *magister sententiarum*, because with great diligence he collected into one volume all worthy sentences of the auncient Fathers, maketh no mention at all, of popish pardons, as which he could not find in any of the holy Fathers, notwithstanding his painefull industrie imployed in that kind of exercise. And yet this maister *Lombard* the reuerend popish *Byshop*, (whose foure bookes of sentences are publikely read in the popish schooles of Diuinitie) liued in the year of our sauiour, 1163. so as popish pardõs were not known to the world, for the space of one thousand, one hundred, threescore and three yeares. For as *Antoninus* and *Sylvester* truly write, the old Fathers were not acquainted with any such thing. The like may be said of S. *Cyprian*, S. *Austen*, S. *Hierome*, S. *Nazianzene*, and others of antiquity. For which cause *Durandus Caietanus*, and sundry other schoolemen, affirme the popes maner of pardoning, to be a new thing in the Church of God. Neither can *Dominicus Soto* deny the same indeed: albeit he busieth himselfe more then a little, in the defence therof. Yea, the originall of popish pardoning is so very young, as their popish martyr, and reuerend Byshop *Maister Fisher*, in his answere to *Maister Luthers* articles, was enforced to admit the newnesse and yong age of

A.D. 163.

the

the ſame, and to yeeld this mightie and ſtrong reaſon in defence thereof: *viz.* that purgatorie was not ſo well knowne at that time to the Church, as it is now adayes. Which ſaying *I* weene, is true indeed: becauſe purgatorie and pardons were not heard of in old time, and now onely made known by vaine, groſſe, and ſenſuall imaginations. But hereof I haue written elſe where more at large, to which place I referre the reader for his better ſatisfaction. In my booke of motiues. preamble.

The 3. ſection, of the valuation of popiſh pardons.

COncerning the vertue and efficacie of the popes pardons: the matter is ſo intricate, doubtfull, and vncertaine, & that euen amongſt the greateſt & beſt learned popiſh Doctors: as themſelues are therein at their wits end, and cannot tell in the world what to ſay or thinke thereof. *Angelus de Clauaſio* a famous popiſh *Canoniſt* and religious Fryer, reciteth ſix ſeuerall & diſſonant opinions, touching this queſtion of pardons. And after he hath confuted them all, he ſetteth downe the ſeuenth for his owne and the beſt, which as he ſaith, is ſound and true. It is therefore no doubt very ſubſtantiall, ſeeing we muſt eſteeme our Fryer to bee a man of credit, eſpecially, for that *Ieſephus Angles* reciting in like maner ſeuen ſeuerall opinions of his popiſh fellows, concludeth in effect as *Angelus* did afore him. Angelus de indulgentia. Ioſ. Angl. in 4. Par. 2. Pag. 15.

The 1 opinion

The firſt opinion holdeth (ſaith our religious Fryer) that the popes pardons onely remit that puniſhment, which God appointeth to be impoſed in an other world, for a ſupply vnto thoſe, who haue onely done penance according to the canons: but doth in no caſe remit that penance, which is impoſed and taxed by the Canons.

The 2. opinion

The ſecond opinion holdeth pardons onely forgiue that penance, which is taxed by the lawe and penitentiall canõs: but not ye paine, which gods iuſtice appointed to be impoſed

The 3. opinion

The third opinion holdeth, that pardons forgiue paine due for ſin, aſwell before God as before his church: but this opinion addeth a clauſie ſo ſharpe, as our holy father doth not

brooke it: *viz.* that the Pope is bound to doe penance, for that perſon whom he pardoneth.

The 4 opinion The 4. opinion holdeth, that the paine of hell is partly remitted by the Popes pardons, for that it beõmeth thereby more tollerable.

The 5. opinion The 5. opinion holdeth, that penance onely is pardoned, which the partie omitted of negligence, not of purpoſe or contempt.

The 6. opinion The 6. opinion holdeth, that the popes pardons remit not onely penance impoſed by the Prieſt, but alſo that which is taxed of God, marry this opinion hath one limitation, which forſooth is this; that the prieſt muſt be content therwith, or elſe the pope cannot worke his will.

The 7. opinion The 7. opinion holdeth, that popiſh pardons forgiue and are worth ſo much, as the words of the pardons doe expreſſe, or ſound; *viz.* that if the pardons containe an hundred thouſand yeares, then the partie obtaining ſuch pardons at the popes handes, muſt haue remiſsion of ſo many yeares. Thus gentle reader, ſtandeth the doctrine of popiſh pardons, euen among the greateſt Doctors of that faction. The bare rehearſal of theſe opinions, with the varietie and vncertaintie implyed therin, is a moſt ſufficient confutation of the ſame.

In this Chapter, theſe ſpeciall points are duly to be remembred. 1 *Firſt*, that the popes pardons can neither be proued by the *Scriptures*, nor yet by the teſtimonie of the holy Fathers. 2 Secondly, that in the dayes of *Petrus Lombardus*, (who liued 1163. after Chriſts glorious aſcenſion into heauen,) the popes pardons were vnknowne vnto the world. 3 Thirdly, that the beſt learned papiſts cannot tell, what that is; which the pope beareth the world in hand, that he forgiueth by his pardons. Alas, alas, how hath the Church of *Rome* ſeduced vs.

See more in my booke of

CHAP.

CHAP. VI.

Of the Popes dispensations.

Haue written elſe where at large, of the popes impious and abhominable diſpenſations; where *I* haue proued perſpicuouſly out of his owne deare Doctors, that he hath diſſolued holy matrimonie by his wicked diſpenſations, & hath licenced the brother to marry his owne ſiſter. *It* ſhall here be enough to adde ſome memorable ſpecialitie, for the edification of the thankfull reader. In the downfall of Poperie

Franciſcus a Victoria that learned popiſh Fryer, and profeſſor of Diuinitie in *Salmantica*, hath theſe expreſſe words: Vict, de poteſt. papæ & concil. relect. 4. P. 139.

Videmus quotidie a romana curia tam largas, imo omnino tam diſſolutas diſpenſationes profectas, vt orbis ferre non poſſit, non ſolum in ſcandalum puſillorum ſed maiorum.

Engliſhed thus.

We ſee daily ſo large, yea altogether ſo diſſolute diſpenſations come from the Church of *Rome*, that the world is not able to endure it; neither doth that tend onely to the ſcandall of the weake, but euen of thoſe alſo who are ſtrong and perfect.

The ſame Doctor in another place, hath theſe words; Victor. vbi ſupra. *paulatim ad hanc intemperantiam diſpenſationum deuentum eſt*, pag. 151. *& hunc talem ſtatum, vbi nec mala noſtra, nec remedia pati poſſumus, & ideo neceſſe eſt aliam rationem excogitare ad conſeruandas leges, da mihi Clementes, Linos, Sylueſtros, & omnia permittam arbitrio eorum, ſed vt nihil grauius dicatur in recentiores pontifices, certe multis partibus ſunt priſcis illis inferiores.*

Engliſhed thus.

By little and little we are brought to theſe inordinate diſpenſations, & to this ſo miſerable a ſtate, where we are neither able to endure our owne griefes, nor yet remedies deſigned for the ſame, and therefore muſt we perforce inuent

some other way, for conseruation of the lawes. Giue me *Clements, Lines Syluesters,* and *I* will commit all things to their charge and arbitrement. But to vse no rougher wordes against these latter Popes: they are doubtlesse inferiour to Popes of olde time, by many degrees. *I* coulde alledge many other testimonies: but this *Victoria*, being of great credit among the Papists, is a most sufficient witnesse in their owne proceedings. Alas, alas, how hath the late romish Church abused vs.

Loe poperie crept in by little, and little.

See the 12. Chapter, and note it well

CHAP. VII.

Of Popish auricular confession.

In the survey of Poperie.

Oncerning this subiect, *I* haue written so sufficiently thereof else where: as no Papist now for many yeres, durst frame any answere thereunto. There *I* haue proued by the verdict of best approued papists; that auricular confession was no article of popish faith, for the space of 1215. yeares: And *I* haue there in like maner, answered to all obiections which possibly can be made in defence therof as no papist will euer aduenture to reply vpon the same during my life. *I* haue reason thus to write; because *I* haue often challenged all English *Iesuits*, Seminaries, and Iesuited papists, as wel ioyntly as seuerally, to answere either all or some one of my books: and yet to this day, *I* can receiue *Ne gry quidem* at their hands. I compiled a very little pamphlet, in way of merry disport and honest christian recreation, terming it the hunting of the Romish foxe: concerning which booke, (though a small valuome in quantitie,) not one *Iesuite*, Seminarie, or Iesuited papist, euer durst hitherto, or dareth this day, publish any answere to the view of the world. This being so, *I* deeme it now enough to propose before the eyes of the reader, how great learned papists doe esteeme their auricular confession.

Beatus

Beatus Rhenanus, a man of great credit with the papists, hath these memorable words: *Thomas Aquinas, & Scotus homines nimium arguti, confessionem hodie talem reddiderunt, vt Iohannes ille Geilerius grauis ac sanctus Theologus, qui tot annis Argentorati concionatus est, apud amicos suos sæpe testatus sit, iuxta eorum* Deuteroscis *impossibile esse confiteri.*

Englished thus.

Thomas Aquinas, and *Scotus*, men to much delighted with subtilties, haue brought Confeson this day to such a passe: that *Ihoannes Geilerius*, that famous, graue, and holy Diuine, who preached many yeares at *Argentoratum*, saide many a time vnto his friends, that it was impossible for a man to make his Confession, according to their traditions. Rhenan. in annotat ad lib. Tert. de pæn.

Out of these words, I obserue these golden Lessons: First, that the vaine curious distinctions of the popish Schoole-doctors, haue brought much mischiefe into the Church of God, Which thing if a papist had not spoken it, would neuer haue beene thought credible to the worlde: the truth will preuaile in time, *Christs* holy Gospel must haue the vpper hand. Secondly, that it is impossible for a papist to make his Confession, according to the popish law: and consequently (marke well my words gentle Reader) that all by popish doctrine, must perish euerlastingly; I proue it, ponder well the proofe. The papists teach vs, to hold for an Article of our beleife, that we are bound vpon paine of damnation, to make our Confessions as the popes Lawes and Cannons doe prescribe. *Viz.* as *Aquinas* and *Scotus*, haue set downe the same. For sundry popes haue authorized the doctrine of *Aquinas*, and confirmed the same for authentical. And for all that, *Geilerius* a papist himselfe, a great Diuine, and a famous preacher, complained often to his deare friends, that no man could possibly performe the same.

1

2

Alas, alas, who will not defie Poperie.

Now then, since on the one side, the popish confession must be made vnder paine of damnation: and since on the otherside none possibly can make the same, as is required

by popiſh cānons; it followeth of neceſsitie by popiſh doctrine, that all papiſts muſt be damned eternally. O miſerable poperie, confounded and condemned by thine owne Doctors deare; thy ſelfe o poperie, hath bewrayed thy treacherie to the world. It is to vs Gods great mercy, for the merits of Chriſt Ieſus; but to all papiſts his iuſt iudgement, for the puniſhment of their ſinnes. *If* you will in time repent and embrace his holy goſpel, his mercy is open to you all; but if you will ſtill continue (o papiſts,) in your wilfull obſtinacie; then doubtleſſe, God will reuenge the blood of his innocents at your handes: for with your beggerly vnwritten traditions. you deuour the ſoules of many thouſāds

God of his mercy, conuert all papiſts to the truth.

Thirdly, that many liuing among papiſts, doe externally obay the popiſh law; who for all that doe greatly deteſt in their hearts, a great part of their late hatched Romiſh religion. This is euident, by the ſecret complaint of this learned man *Geilerius*; who told that to his truſtie friēds, which he durſt not diſcloſe to others, and *Beatus Rhenanus* that famous papiſt, was of the ſame mind: or elſe doubtleſſe he would not haue approued the complaint of *Geilerius*. Alas, alas, how hath the late Romiſh church bewitched vs.

Many among the papiſts dare not vtter their mindes.

CHAP. VIII.

Of the marriage of Prieſts.

In the ſuruay of poperie.

I Haue written ſo ſufficiently of this ſubiect elſe where, as no papiſts either haue made, can make, or euer will make any anſwere thereunto. *I* will onely for the preſent, ſet downe the iudgement of three or foure famous *P*apiſts, referring the reader for the exact deciſion therof, vnto my booke of ſuruey. The famous papiſt, *Cardinall Panormitanus*, giueth ſo worthy a teſtimony of this controuerſie, as if it be well marked, it wil cōfound all papiſts in the world. Theſe are his words

Panormit. de cler. coniugal. cap. cum olim.

Contientia

Continentia non est in clericis secularibus, de substantia ordinis, nec de iure diuino; quia alias graeci peccarent, nec excusaret eos consuetudo: sequitur; & non solum credo potestatem inesse ecclesia hoc condendi, sed credo pro bono & salute esse animarum, quod esset salubre statutum, vt volentes possint contrahere; quia experientia docente, contrarius prorsus effectus sequitur ex ista lege continentiæ, cum hodie non viuant spiritualiter, nec sunt mundi, sed maculantur illicito coitu cum eorum grauissimo peccato, vbi cum propria vxore esset castitas. Englished thus.

Continencie in secular priests, is not of the substance of their orders, nor of the law diuine; becauſe otherwise the *Greekes* should sinne, and their custome could not excuse them. And I doe not onely belieue, that the church can make such a lawe: but I also belieue, that such a lawe were for the good and for the saluation of mens soules, that such as would, might marry; becauſe experience teacheth, that a contrary effect followeth of that law of continencie, seeing this day they liue nor spiritually, neither are they cleane, but polluted in vnlawfull copulation with their most grieuous sinne, albeit they might liue chastly with their owne wiues.

Out of this notable discourse of *Panormitanus*, (who was their renouned canonist, their venerable *Abbot*, their reuerend Arch-Bishop, and their honerable *Cardinall*, for he had all these titles and degrees,) I obserue these most worthy and memorable documents. *First*, that the prohibition of marriage in secular priests, is neither of the substāce of the ministery, nor grounded vpon the law of God, but onely enforced by the law of man. Secondly, that priests marriage would be honourable and honest chastitie, if the law of man did not prohibite the same. Thirdly that the prohibition of priests marriage, is against their soules health,, and causeth them to sinne damnably. *Fourthly*, that Bishops, Priests, and deacons, were euer married in the Greeke Church, and did not thereby sinne at all.

Out of which obſeruations, I inferre this golden and moſt memorable corollarie: *Viz.* That the prohibition of Prieſts marriage is againſt Gods law, againſt the health and ſaluation of mens ſoules, and againſt the good of the Common wealth.

Polidorus lib. 5. cap. 4.

Polidorus another deare friend of popiſh Religion, ſhall tell the papiſts what he thinkes of the Pope, touching the prohibition of prieſts marriage. Thus doth he write: *Illud tamen dixerim, tantum abfuiſſe vt iſta coacta caſtitas illã coniugalem vicerit, vt etiam nullius delicti crimen maius ordini dedecus, plus mali religioni, plus doloris omnibus bonis impreſſerit, inuſſerit aut ulerit, quam ſacerdotum libidinis labes: proinde forſitã tam è republica chriſtiana quam ex ordinis vſu eſſet, vt tandem aliquando ius publici matrimonij ſacerdotibus reſtitueretur. Quod illi ſine infamia ſanctè potius colerent, quam ſe ſpurciſſime eiuſcemodi naturæ vitio turpificarent.*

Engliſhed thus.

Yet this I will ſay, that this inforced chaſtitie (of prieſts) was ſo farre from excelling chaſtitie in wedlocke, as no crime whatſoeuer, hath brought greater ſhame to prieſthood, more harme to Religion, more griefe to all good men, then the vnchaſte life of Prieſts. Therefore, perhaps it were no leſſe neceſſarie for the publique weale of Chriſtendom, then for the order of Prieſthood, that once againe Prieſts might marrie publikely, that ſo they might liue honeſtly, and without ſhame, and not pollute themſelues moſt filthily. Thus writeth M. *Polidore*, who being an *Italian*, knew beſt the Romiſh faſhion. Out of whoſe wordes, I note theſe matteriall points.

1 Firſt, that Prieſts were married in old time: and conſequently, that the late Romiſh religion, (which ſimple people terme the old Religion) is a falſe, new, wicked, & counterfeit religion, againſt Gods lawes, and the auncient cuſtome of the Church. Secondly, that the prohibition of Prieſts marriage, hath brought not, onely great hurt and ſhame vnto the Church, bnt alſo great ſorrow to all godly people.

Poperie is the new Religion.

2

people. Thirdly, that it is expedient both for the Church and for the common weale: that the libertie to marrie may be again reſtored vnto prieſts, which aſſertion, if it did not proceede from the penne of a famous papiſt, no papiſt would geue credite thereunto. But for a moſt delicate poſtpaſt, I will adde the flatte and reſolute iudgement, of a moſt famous and learned pope; and the ſame ſhalbe garded with the teſtimonie of the popes owne decrees. Pope *Pius* the ſecond of that name, (who beefore his popedome was named *Æneas Syluius*, a very learned man and famous wryter) did deliuer his opinion in this manner; *Indoctum Epiſcopum aſino comparandum: corpora malos medicos, animas imperitos ſacerdotes occidere, vagum monachum diaboli mancipium eſſe. Virtutes Clerum ditaſſe, vitia pauperem facere ſacerdotibus magna ratione ſublatas nuptias, maiori reſtituendas videri.* Platina in vita Pij. 2. pag. 342.

Engliſhed thus.

Hee vſed to ſay, that a Byſhoppe without learning was like vnto an Aſſe: (and conſequently, that there are many Aſſes in the popiſh Churches.) That euill phyſitians did kill mens bodies, and ignorant prieſtes their ſoules. That a vagarant Moncke was the deuills ſlaue and bondeman. That vertues had enriched the Cleargie, (in times paſt:) but that vices (of late dayes) doe make it poore. That there was great reaſon to debarre prieſtes of marriage, but greater reaſon to reſtore marriage againe vnto them.

Thus writeth this Pope; a learned man indeede. Whoſe teſtimonie, (ſeeing hee was a moſt famous pope,) muſt needes be of higheſt credite with all papiſts in the worlde. Hee ſheweth plainely, nay hee affirmeth abſolutely; that there was in his time greater cauſe to reſtore marriage to the Cleargie, then euer there was to debarre them from the ſame. What that cauſe was in particular, wee haue heard allready out of *Polydore* and *Panormitane*: but *Gratianus* the compyler and collector of the popes Decrees into one volume, ſhall giue the vp-ſhotte of this game.

ist. 56. can. Osius.

These are the expresse words of pope *Damasus*; *Osius* the pope, was the sonne of *Stephanus* the Subdeacon. *Bonifacius* the pope, was the sonne of *Iocundus* the priest, *De titulo faciolæ*. *Agapitus* the pope, was the sonne of *Gordianus* the priest. *Theodorus* the pope, was the sonne of *Theodorus* the Byshop. *Sylverius* the pope, was the sonne of *Sylverius* the Byshop of *Rome*. *Denisdedit* the pope, was the sonne of *Iocundus* the priest. *Fœlix* the third, a *Romane* borne, was the sonne of *Fœlix* the priest: and *Gelasus* the pope, was the sonne of *Valerius* the Byshop: and after this graue testimonie, these expresse words follow immediatly, *Quam plures etiam alij inveniuntur, qui de sacerdotibus nati apostolicæ sedi præfuerunt.* Englished thus.

There are also found many others, who being the sonnes of Priests, haue ruled the Apostolike seat, or Church of *Rome*. Well, what saith the popish glosse, to this Canon of pope *Damasus*? Truely it granteth freely, that all these aforenamed popes were bastards, and it addeth a very soueraigne remedie in these golden words; *Tollitur. n. vitium per successionem.* For the fault is taken away by suceſsion: and albeit I grant with S. *Hieromie*, that the fault of bastardie is wholy in the parents, and not hurtfull to the soule of the child that liueth vertuously; yet pope *Vrbanus* answereth after an other manner. His wordes are these: *Cum ergo ex sacerdotibus nati in summos pontifices legantur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis coniugijs nati: quæ sacerdotibus ante prohibitionem vbique licita erant, & in orientali ecclesia vsque hodie eis licere probantur.*

Dist. 56. can. exnomanem sen.

Englished thus.

When therefore we read, that the sonnes of priests are made popes, we must not vnderstand bastards, but sonnes borne in honest marriages, which were euery where lawfull for priests, before the (late) prohibition, and are also this day, holden for lawfull in the East Church. But of this point, see more at large els where. To this I cā not but adde mine owne knowledge; touching that which I both heard and

In the Sruey of Poperie.

and saw, while I was at *Rome. Viz.* That pope *Gregorie* the 13. of that name, had a proper man to his sonne, whom hee made the Captaine of his Castle *Pont. angelo*, and afterward purchased a Barronrie for him, as report was made abroad. My selfe demaunded of a *Iesuite* a *Romane* borne, if the pope had beene married before his priesthood, becausse hee had a sonne? Hee answered smiling, that hee could not so affirme; but (quoth he,) he was pope vndoubtedlie, before he was known to haue a sonne, as if he had said; I neither dare say all I thinke, neither all I know. Alas, alas, how hath the late Romish Church deceiued vs.

CHAP. IX.

Of Popish idolatrous vnwritten Traditions.

POpish vnwritten Traditions, hath brought flat Idolatry into the Church; teaching to adore them as saints, and Gods friends, who were known afterward to be Heretiques, and professed enemies to God and his Church. This to bee so, their owne deare friend and brother *Platina*, will tell them: for hee affirmeth in plaine termes; that the dead corps of one *Hermannus*, was worshipped for a saints relique at *Ferrara*, the space of 2. years together: who for all that was an Heretique, as the same *Platina* auoucheth. *Appendix fuldensis*, (which is added to the chronicle of *Martinus Polonus*) telleth vs, that *inquisitores hæreticæ pranitatis*, the maister of the popish Inquisition, caused the corps of the said *Hermannus* to bee taken out of the graue, and to bee burnt, as the corpes of a damned Heretique: where three speciall things are to be remembred, and seriously obserued. First, that popish vnwritten traditions, are

Platina in vita Bonifacij octaui.

moſt fallible and vncertaine. Secondly, that it is a thing very daungerous, and too too preiudiciall to mans ſaluation, to giue credit to the ſame. Thirdly, that the papiſts are moſt cruell and blood-thirſtie fellowes: who after many yeares death, cannot ſuffer the dead corps to lye in the ground, vnleſſe they be taken vp and burnt in the fire. He that requireth a larger diſcourſe thereof, may peruſe the *Downe-fall of Poperie*. Alas, alas, how hath the late Romiſh Church ſeduced vs.

For this point, peruſe the downefall of poperie.

CHAP. X.

Of the Popes manners.

POpe *Chriſtopher* came naughtily to his pope-dome, and loſt it as naughtily. For before the ſeuenth moneth expired fully, he was depriued of his pontifical dignitie, and inforced to become a monke, the ſole and onely refuge of al diſtreſſed perſõs. Thus writeth *Platina* and *Carranza* conteſteth the ſame to be the truth.

Platina in vita Chriſto. 1. Carranza in ſumma, Fo. 354.

Pope *Boniface* the 7. and pope *Silueſter* the 2. did both aſpire to their popedomes, by Necromancie and diabolical meanes. *Silueſter* the 3. attained his pope-dome by ſedition; and *Damaſus* the 2. was made pope by violent means, without conſent either of the Clergie, or of the people. This to be ſo, both *Platina* & *Carranza*, two famous popiſh writers, wil conteſt with me. Yea, *Platina* addeth, that pope-dome was now brought to that paſſe, that who ſo could be y chief in bribes & ambition, (not in holy life and doctrine,) he only ſhould haue the degree of honour, and good men ſhould be reiected.

Platina in vita Sylueſt. 3.

Gregorie the firſt, was by ſedition thruſt out of his throne, and pope *Iohn* the 18. by tyrannie occupied the pope-dome. So ſay both *Platina* and *Carranza*. Yea *Platina* addeth; that pope *Iohn*, was a theife and a robber, and entred not into his pope-dome lawfully.

Carranza vbi ſuper. fol. 355 Platina in vita Ioan. 18.

Pope

Pope *Stephanus* the sixt persecuted the very name of *Formosus*, disanulled, and condemned all the orders which he had giuen. Pope *Romanus* did abrogate all the acts of Pope *Stephanus*. Pope *Sergius* the third, did persecute the name of *Formosus*, whose body after it was interred he commāded to be takē vp, & to be beheaded. Pope *Iohn* the 13. was more addicted to hunting, then hee was vnto prayer; and many other vnworthy things, are reported of that Pope. This is the cēsure of *Bartholomæus Carranza*, a learned *Thomist* and a *Dominican* Fryer; and therefore hath he not said more against the popes of *Rome* (whose vassal he was) then the very truth it selfe (which must in time preuaile) did enforce him to vtter aud disclose.

Martin, Polonus, an 898.

Carranza in sūma, fol. 354. & Fol. 355.

Platina affirmeth no lesse against these Popes, then his *Brother Carranza* hath done. Hee saith plainly, that they sought nothing but ambition and pleasure, and to extinguish the dignitie of their aunce stours.

Platina in uita Rom. 1. & Ser. 3.

The popes owne decrees tell vs, that though the pope be neuer so wicked, though he carry thousāds of soules with himselfe headlong into Hell, yet may no man take vppon him to iudge the pope, vnlesse he be an Heretick. And what is the reason hereof, I pray you? *It* is alleaged already out of *Gerson* their owne deare Doctor, who is ashamed of popish dealing in that behalfe. *viz.* Because forsooth Christ hath written in his thigh, (the King of Kings, and Lord of Lords, to whom no man may say, why doest thou so) but how the pope may be iudged, *I* haue else where disputed more at large. To which treatise I referre the gentle reader, as well for his better satisfaction how the pope may bee iudged, as concerning his double person, his errors personall and iudicall, and other things coincident.

Dist. 40. cap. si Papa.

Super. cap. 4. ex Gersone.

In the anatomie of Popish tyranny.

Pope Iohn the twelfth, was made pope by violent meanes: For his father *Albericus* being a man of great power and might in the citie, enforced the nobles to take an oath, that after the death of pope *Agapitus*, they would promote his sonne *Octauianus* to the popedome. Which oath was ac-

compliſhed, and he was named *Iohn*. He was a great hunter, and a man of licentious life. He kept women openly, to the notorious ſcandall of the Church: in ſo much that ſome of the *Cardinals* wrote to *Otto* king of the *Saxons*, to come & beſiege *Rome*, and ſo to redreſſe the licentious dealing of the pope. Which the pope perceiuing, commaunded that *Cardinals* noſe to be cut off, that gaue the counſell; and the *Cardinals* hand to be cut off, that wrote the letter.

Martin. Polon. an. 959 Antonin. part. 3. Tit. 22. cap. 7. in fine.

Pope *Sylueſter* the ſecond was firſt a Monke, a Frenchman borne *Gilbertus* by name, hee promiſed homage to the diuell, ſo long as he performed and accompliſhed his deſires; and that in the end, the diuell ſhould haue both his body and ſoule. This *Sylueſter* being very ambitious, did ſo often expreſſe his deſire to the diuell, as hee made homage vnto him. Hee was firſt made Arch-byſhop of *Rhemes*, then of *Rauennas*, at the length pope of *Rome*: for the diuell knowing his ambitious minde, thought good to bring him to honour by degrees. Being made pope, hee muſt needes knowe of the diuell, how long he ſhould liue in his pontificall glorie: the diuell anſwered, that hee ſhould liue long, if he ſaid not maſſe in *Hieruſalem*. The pope receiuing this anſwere, was a very ioyfull man; hoping to be ſo farre from death, as he was farre in minde and purpoſe, from ſaying Maſſe in *Hieruſalem*: as who thought neuer to goe ſo farre a iourney, much leſſe to ſay Maſſe there. Well, it ſo chaunced, that in Lent the pope ſaide Maſſe in the Church *Sanctæ crucis*, which they call in *Hieruſalem*, my ſelfe know the place. *It* ſeemeth that the pope infatuated with pride and honour, had quite forgot the name: otherwiſe doubtleſſe, he would neuer haue celebrated there: while the pope was at Maſſe, he heard a great noyſe of diuels, and ſo both remembred the place, and his death to bee at hand. Wherefore hee wept (although before moſt wicked) diſcloſing his offence to all the company, and nothing doubting of Gods mercy: withall he commaunded to cut away from his body, all the members with which he had done ſacri-

Martin. Polon. an. 1007. & Platina in eius vita.

Note wel this point.

fice

fice to the diuel. Thus writ two famous papists, *Martinus Polonus*, and *Baptista Platina*; whereof the one was an Archbyshoppe, and the popes deare *Penitentiarie*: and the other, his *Abbreuiator Apostolicus*. So as their testimonies must needes bee of credite, especially amongst the papists. Among the rest, *Platina* hath these expresse wordes; *Primo quidem archiepiscopum Remensem, inde Rauennatem adeptus pontificatum postremo maiore conatu adiuuante diabolo consecutus est: hac tamen lege, vt post mortem totus illius esset, cuius fraudibus tantam dignitatem adeptus erat.* Plati in vita, 2. Syluestri, pag. 161.

Englished thus.

First hee was the Arch-byshoppe of *Rhemes*, then the Arch-byshop of *Rauennas*: and last of all by the helpe of the diuell, he was made the pope and Byshop of *Rome*; but vpon this condition, that after his death, hee should bee wholy his, by whole fraude hee had attained so great a dignitie. This is a most worthy historie, and for the better credite thereof, (because papists vse to denie all things that make against them, I assure thee (gentle Reader) that not onely the two famous papists afore named, *Martinus* and *Platina*, doe so affirme: but (which is much more to bee admired,) *Iohannes Nanclerus* a famous popish Chronographer and late writer, doth boldly and constantly auouch the very same. Nanclerus, an 998 & pag 742.

Pope *Benedict* the eight was seene after his death, as it were corporally ryding vpon a black horse: the byshop that saw him, spake thus vnto him, Art not thou pope *Benedict*, whom we know to be lately dead? I am saith he, that vnfortunate *Benedict*. But how is it with thee o father, saith the Byshop? I am now in great torment, saith the pope, and therfore wuld I haue some mony to be giuen to the poore, because all that I gaue to the poore before, was gotten by robbery and extortion. Martin, Polonan. 1020. Platina in vita illius.

Pope *Boniface* the seuenth, robbed Saint *Peters* Church of all the treasure and pretious things therein, (which doubtlesse

doubtlesse was of exceeding great value,) and then fledde to *Constantinople* at length, he returned to *Rome* with a great summe of mony; & when he could not preuaile, he pluckt out a *Cardinall Deacons* eyes. Here note by the way, that some *Cardinals* are Deacons, some Priests, some Byshops: yet he that is but a Deacon, is of greater authoritie then any Byshoppe or Arch-byshop whosoeuer in the Popish seate.

A.D.1302. Appendix fuldensis.

Pope *Boniface* the eight shall sound the Trumpet for all the rest: who made a constitution and flatte decree, in which he called himselfe Lord spirituall, and Lord temporall of the whole world. Whereupon he required *Philip* the *French* king, to acknowledge that he held his kingdome of him. Which thing when the christian king refused to do, the cursed pope tooke vpon him to giue his kingdome to the Emperour of *Rome*. Of this pope, thus write his deare Vassals, *Platina* and *Carranza*, *Intrauit vt vulpes, regnauit vt lupus, mortuus est vt canis.*

Carranza, fol. 369.

Englished thus.

He entred as a Fox, he raigned as a Wolfe, he dyed as a dog. Alas, alas, how hath the late Romish Church bewitched vs.

CHAP. XI.

Of the Popes bloody tyranny.

IT were enough for the manifestation of this Chapter, to ponder well the contents of the Chapter next afore going. But something I haue thought meete to be added thereunto, for the better instruction of the indifferent and well affected reader. *Iohn Husse* a *Bohemian* borne, a famous, eloquent, and very learned man, came to the councell holden at *Constance*; there to defend the Doctrine

trine, which he had preached againſt the late vpſtart Romiſh religion. The councel required of *Vuenceſlaus* the king of *Bohemia*, that hee would ſend maiſter *Hus* vnto them. The king acquainting maiſter *Hus* with their requeſt, found him very willing, to vndergoe the iourney: by reaſon of the great confidence which he had in the truth of his cauſe, neuertheleſſe the wiſe, carefull, & prudent king *Vuenceſlaus*, for the better ſecuritie of his ſafe going and cõming home againe, procured him the *Saluum conductum* and free paſport, of the Emperour *Sigiſmundus*. Well, one *Hieronimus* of *Praga*, a famous citie in *Bohemia*, an other moſt eloquent and learned man, accompanied onely with one clarke, came voluntarily vnto the ſaid councel of *Conſtance*: Where after much diſputation, when both the ſaid vertuous and reuerend men, remained conſtant in the doctrine of truth and Chriſts Goſpel, and would in no caſe yeeld vnto the erroneous and ſuperſtitious Romiſh religion: the councell decreed moſt cruelly and tyrannically, (notwithſtanding the free Charter, the Letters Patents, free paſport, or ſafe-conduct of the Emperour,) that maiſter *Hus* ſhould bee burnt with fire and faggot, which Decree was with all ſpeede effected accordingly. But maiſter *Hierome* of *Praga* remained after that burning, a long time in pryſon. And at the length, when they found him moſt conſtant in the truth, and in nothing flexible to their humours, their charitie was ſo great, that they decreed him to be burnt in the ſame manner. The papiſts after their wonted manner, will perhaps deny this to be ſo: but aſſure thy ſelfe (gentle reader) that all the papiſts in *Europe* ſhall neuer be able to touch me, for any vntrue report, aſſertion, or relation made againſt them, in any one of all the bookes which I haue written. The reader therefore may boldly giue credit, to euery thing that I haue reported of them: not onely in this treatiſe now in hand, but in all the reſt which I haue written. I thanke God, I make a conſcience to belie the Diuell: and conſequently, it is not my meaning,

If the Papiſts could haue touched me, they would not ſo long haue bene ſilent in that behalfe.

to publish any vntruth against any man. *Iohannes Nauclerus* a very famous popish Historiographer, after hee hath made mention of the Emperours *saluus conductus* a free Charter, (as *I* haue already related,) addeth these expresse words; *Lata est in consessu patrum aduersus pertinaces sententia, cremandos esse, qui doctrinam ecclesiæ respuerent; condemnataque simul est hæresis Wicleff. Prior itaque Iohannes Hus combustus est, sexta feria post festum Vdalrici: Hieronimus diu post in vinculis habitus, cùm resipiscere nollet, pari supplicio affectus, sabbatho ante exaltationem S. crucis, Anno.* 1415. *pertulerunt ambo constanti animo necem & quasi ad epulas invitati, ad incendium properabant, nullam emittentes vocem, quæ miseri animi posset facere indicium: vbi ardere cæperunt, hymnum cecinere, quem vix flamma & fragor ignis intercipere potuit cineres exustorum ne raperentur a Bohemis, in lacum proiecti sunt discipuli vero eorum ex eo solo terram abstulere in qua ignis fuit, eamque veluti sacram secum attulere in patriam, Iohannes ac Hieronimus apud Bohemos martyrum honores meruerunt, nec minores quam Petrus & Paulus apud Romanos.*

Nauclerus an. 1415 pag. 1045.

Englished thus.

Sentence was giuen in the assembly of the fathers against the obstinate, that they should be burnt, who refused the doctrine of the church; and withall, the heresie of *Wiclif* was condemned. First therefore *Iohn Hus* was burnt, vpon the six ferie after the feast of *Vdabricus*. *Hierome* being kept in prison a long time after, when hee would not recant, was burnt in like maner, on the Saboath before the exaltatiō of the holy crosse, in the yeare of our Lord, 1415. they both suffered death with a constant & stout courage, they made hast to the fire, as though they had been inuited vnto a banquet; they vttered not a word, which could giue any signe of a sorrowful heart. When they began to burne, they sang an hymne: which the flame & noise of the fire, was scarse able to stint, when their corpes were burnt, their ashes were cast into a lake, least their conutyemen the *Bohemians* should carry them away, their Disciples tooke away the earth

(though

(though the ashes were gone,) wher the fire was made: and carried the same with them into their countrey, as an holy relique. *Iohn* & *Hierome* deserued no lesse honour of martyrs with the *Bohemians*, then *Peter* and *Paul* with the *Romans*. Thus writeth *Nanclerus*. Out of whose words, I obserue sundry very memorable points of Doctrine: wishing the reader to ponder them seriously, for his godly instruction and Christian edification. First, that this *Nanclerus* was a great papist, highly renowned in the church of *Rome*; and consequently, that hee will testifie no more against the Papists, then the truth it selfe doth extort from his penne. Secondly, that the Papists most cruelly condemned Maister *Hus* to the fire: albeit hee had the Emperours free pasport and safe conduct, freely to goe, and freely to returne. Thirdly, that the godly Martyr *Hieronimus de* Praga, came boldly of his owne accord vnto the councell: and they stoutly defended the truth, maugre the malice of the pope & all his popish vassals. Fourthly, that the burning of Maister *Hus* could not terrifie Maister *Hierome* of Praga, nor make him deny the truth of Christs Gospell. Fiftly, that both Maister *Husse* and Maister *Hieronimus de* Praga, went as merily and as ioyfully to the fire to bee burnt, as if they had beene inuited to a royall banquet. Sxtly, that in the midst of the late fire, they ioyfully and Christianly sang an Hymne, to the honour and praise of the euerliuing God. Seuenthly, that the furie and rage of the hote burning fire, (O most worthy and constant Martyrs of Iesus Christ,) coulde not stay them from singing, and from praysing our mercifull God. Eightly, that the cruell papists, after they had burnt the blessed Martyrs, and consumed their bodies and their bones to ashes, did cast their ashes into a deepe poole of water. Ninthly, that these two blessed men, (*Iohn Hus* and *Hierome* of Praga) were no lesse honoured for martyrs in *Bohemia*, then Peter and Paul were in *Rome*. Yea, their death was

1 2 3 4 5 6 7 8 9

ſo pretious with God, and ſo honorable with the godly in their countrey: that mauger the Pope and all his Romiſh tyrannie, the Goſpell hath euer ſince their burning continued there: which is for the ſpace almoſt of two hundred yeares, euen within the kingdome and dominion of that *Empire*, a thing impoſsible to bee done by man, if God did not ſupport the ſame.

The like crueltie was extended vppon the body and bones of Maiſter *Bucer*, that holy man, profound Doctor, and ſtout champion of Gods eternall truth. For after the bleſſed man had beene dead, and a long time couered with earth in his graue: his body was taken vppe, faſt bound with an yron chaine to a ſtake, and burnt with a great fire vpon the market day in open place. Inſomuch, that ſome of the market-folkes, when they perceiued the wonderfull affaires in hand, ſaide merily one to an other, what neede is there of yron chaines and Armed men, againſt dead bodies that haue beene a long time in the graue? for they can neither reſiſt, nor yet flye away, but the late popes are ſo bent to brutiſh cruelty, that the like tyranny hath beene by one Pope to an other. For pope *Sergius* the third, cauſed the corps of pope *Formoſus*, (who now had beene dead almoſt ten yeares,) to bee taken out of his tombe, and to bee ſet in a chaire with the pontificall attyre vppon him, (O braue gallant!) and that done, hee commaunded his head to bee cut off, and to bee caſt into the riuer *Tyber*. He diſanulled the actes and orders giuen by pope *Formoſus*, inſomuch as all were enforced to take orders again, (O holy romiſh prieſthood! ô indelible characer) who had bin ordered by pope *Formoſus*. And all this was done forſooth, becauſe *Formoſus* had kept this *Sergius* from the Pope-dome. Thus write *Martinus Polonus*, & *Baptiſta Platina*, two famous popiſh doctors: whereof the one was the popes *Pœnitentiarius*, and the other, his *Abbreuiator Apoſtolicus*.

At Cambridge in the dayes of Cardinal poole A. D. 1556.

postolicus. Thus much for a taste, of popish more then sauage tyrannie: who so listeth to know more thereof, may peruse my booke of Surney. What a thing is this? we beleeue many of vs, that the popes are Christs Vicars vpon earth, and yet we see they are most cruell tyrants, euen the catch-poles, and bond-slaues of the maister Diuel of hell. What shall I say of reuerend *Cranmer*, graue *Latimer*, learned *Ridley*, zealous *Bradford*, and of 500. more, most worthy men, who in the yeare 1555. were burnt with fire and faggots for the testimonie of Christs Gospel? Alas, alas, how hath the late Romish Church bewitched vs.

CHAP. XII.

Of the abhomination of popish proceeding.

THe villanie and abhomination, wherewith the popes Religion is vnderpropped and maintained, is such and so notorious: that the truth it selfe hath inforced the popes owne deareſt vassals, to declame in printed bookes, against the same. The famous popish canonist *Nauarrus*, hath these expresse words: *papa potest dispensare cum monacho iam professo, vt contrahat Matrimonium: imò de facto multi papæ dispensarunt, consentit ipse Caietanus, Antoninus, & Paludanus.* Nauar. de indiditis notab. 3. p. 275.

Englished thus.

The pope may dispense with a Monke already professed, that hee may marry: for many popes haue *De facto*, so dispensed. *Caietanus, Antoninus, and Paludanus*, are of the same opinion.

Franciscus a Victoria the popish famous Schooleman, and religious Fryer, lamenteth the popes dealing, but dareth

Vict de potest. papæ, relect. 4. ad 3. arg.

not plainly vtter his minde. Thus doth he write: *Multi tenent, quod papa non potest dispensare in votis, quia dispensatio proprie est relaxatio iuris: vnde cum sit de iure diuino, dispensatio erit iuris diuini relaxatio, quod sane ad papam non spectat: & vtinam hæc opinio non sit vera.*

Englished thus.

Many hold, that the Pope cannot properly dispense in vowes, because dispensation properly is the relaxation of the Law: wherefore seeing a vow is of the law diuine, dispensation must also be remission of the law diuine: which thing doubtlesse, belongeth not to the pope: and would to God this opinion were not true. Loe, this religious Frier is so zealously affected, and to carefull of his popes credit: that he wisheth the opinion were not true, because it controwleth the popes abhominable dealing.

Couarruuias tom. 1. cap. 29. par. 11. in med. col. 1.

The popes famous *Canonist*, & most reuerēd Archbyshop *Couarruuias*, deliuereth the case in most plaine termes, and blushed no whit thereat. These are his expresse wordes; *Nec me latet D. Thomam præuia maxima deliberatione asserere, Rom. pontificem non posse propria dispensatione continentiæ solemne votum monachorum tollere: & paulo post, oportet tamen primam opinionem defendere; ne quæ passim fiant, euertantur omnino.*

Englished thus.

Neither am I ignorant, that Saint *Thomas* affirmeth after exceeding great deliberation, that the Byshop of *Rome*, can not by his owne proper dispensation, take away from Monkes their solemne vowe of chastitie. This notwithstanding, the former opinion must bee defended; least those things which are vsually done by the pope in euery place, be ouerthrowne and turned vp side downe.

The popes doings must be defended.

Thus writeth this famous papist. Out of whose wordes, I note many very profitable Lessons, for the benefite of the thankfull Reader.

First, that the papists can not agree, concerning their popes

popes authoritie: this is a point of great consequence.

Secondly, that great learned Papists, among whom *Aquinas* is one; (whose Doctrine sundry Popes haue confirmed,) doe roundly controwle the Popes vsurped authoritie. 2

Thirdly, that their opinion, must perforce bee defended, which agreeth with the Popes vsuall practise and dealing: because otherwise, all the popes doings would soone bee ouerthrowne, and poperie it selfe turned vpside downe. This is a memorable obseruation: wherein my bare relation would neuer carry credite, if the truth thereof proceeded not from the pen of a famous popish writer. 3

Fourthly, that the Popes Doctrine, and popish Religion, is most miserable: which must bee vnderpropped and maintained, by such poore, sillie, and beggerly shifts. 4

Fiftly, that the papists haue no cause to exclaime against Priestes Marriage, seeing the pope dispenseth at his pleasure, with his owne Monkes in that behalfe. 5

Sixtly, that the Doctrine of *Aquinas*, (which sundry popes haue approued) confuteth the popes Religion. So then, the popes doings must needes bee defended, because otherwise poperie can not stand. 6

Alas, alas, how hath the late Romish Religion seduced vs?

CHAP.

CHAP. XIII.

Of popiſh falſe forged purgatorie.

Oncerning this point of doctrine (gentle Reader) whoſoeuer ſhall marke attentiuely, what I ſhall ſincerely (God willing) deliuer euen from the pen of a famous popiſh writer, M. Doctor *Fiſher*, late Byſhop of *Rocheſter*, about 22. Miles diſtant from *London*: can not doubtleſſe but haue, beare, and conceiue, in euerlaſting hatred, alienation of minde, and reſolute deteſtation, not onely againſt popiſh purgatorie, but alſo againſt all the reſt of late hatched popiſh doctrine. Theſe therefore are the expreſſe words of this famous popiſh writer. *Sed & græcis ad hunc vſque diem, non eſt creditum purgatorium eſſe. Legat qui velit Græcorum veterum commentarios, & nullum quantum opinor, aut quam rariſsimum de purgatorio ſermonem inueniet. Sed neque latini ſimul omnes, at ſenſim huius rei veritatẽ conceperũt: ſequitur, non abſque maxima ſancti ſpiritus diſpenſatione factum eſt, quod poſt tot annorum curricula purgatorij fides, & indulgentiarum vſus ab orthodoxis generatim ſit receptus: quamdiu nulla fuerat de purgatorio cura, nemo quæſiuit indulgentias. Nam ex illo pendet omnis indulgentiarum exiſtimatio: ſi tollas purgatorium, quorſum indulgentijs opus erit? his.n. ſi nullum fuerit purgatoriũ nihil indigebimus: contemplantes igitur aliquandiu purgatorium incognitum fuiſſe, deinde, quibuſdam pedetentim, partim ex reuelationibus, partim ex ſcripturis fuiſſe creditum, atque ita tandem generatim eius fidem ab orthodoxa eccleſia fuiſſe receptiſſimam, facillimè rationem aliquam indulgentiarum intelligimus; quum itaque purgatorium tam ſerò cognitũ ac receptum eccleſiæ fuerit vniuerſæ, quis iam de indulgentijs mirari poteſt, quod in principio naſcentis eccleſiæ nullus fuerat earum vſus? cæperunt igitur indulgentiæ, poſtquam*

Roffenſis, contra aſſert. Luther. art. 18. prope initium.

postquam ad purgatorij cruciatus aliquandiu trepidatum erat.

Englished thus.

The *Greekes* to this day, doe not beleeue that there is a purgatorie. Read who list the Commentaries of the auncient *Gretians*, and hee shall finde either very seldome mention of purgatorie, or none at all. For neither did the Latin Church conceiue the truth of this matter at one and the same time, but by leisure, and by little and little. Neither was it done without the great dispensation of the holy Ghost, that after so many yeares, Catholiques both beleeued there was a purgatorie, and also receiued the popes pardons generally: so long as there was no care of purgatorie, no man sought for pardons. For of it dependeth all that estimation and credite, which is ascribed vnto pardons. If thou take away purgatorie, to what end shall pardons be needfull? For if there be no purgatorie, we shall haue no need of pardons, Considering therefore, how long purgatorie was vnknowne: then, that some beleeued it by little and little, partly by revelations, and partly by the Scriptures, and so at the length the whole Church receiued it, wee doe easily vnderstand the cause of pardons. Since therefore, purgatorie was so lately known and receiued of the vniuersall Church, who can now admire, that there was no vse of pardons in the *Primitiue Church*? pardons therefore then began, when the people (being bewitched,) stoode in the feare of purgatorie-paine, and torment.

These are the expresse words of this famous popish Byshoppe, when hee writing against M. *Luther*, did with might and maine to the vttermost of his power, (and hee was able to say & write as much as any papist in the world) defend the popes authoritie, and his late hatched Romish Religion, which the vulgar sort of people being pitifully seduced: (Alas, alas, that they will not hearken vnto the truth, which the maister-papists are enforced to confesse,)

doe zealouſly embrace, humbly obey, wonderfully admire, and terme it, (but moſt falſlie and ignorantly,) the old religion. I would gladly doe thee good (gentle Reader,) and take any paine to my ſelfe to profite thy ſoule: perſwade thy ſelfe, that I deale faithfully with thee: and that I doe in none of my bookes, which I either haue written, or ſhall by Gods permiſsion write in time to come, charge the papiſts with any thing but the meere truth. For I doe aſſure thee, that my proceeding in the diſcouery of popiſh ſuperſtiõs, vanities, enormities, falſhoods, diſſentions, ſchiſmes, crueltie, tyrannie, errours, hereſies, & blaſphemies, is ſuch & ſo ſincere, as vppon a *ſaluo conducto* (as they terme it (granted from any king Chriſtian, & licence procured of my gracious dread ſouergaine, I am & will be moſt willing to repaire into any prouince in Chriſtendom, there to giue an account, and to make tryall of the ſame. This offer (gentle Reader, I made aboue ten yeares agoe, when I publiſhed my booke of *Motiues*, as the Reader may eaſily find in peruſe thereof; but to this day no papiſt euer durſt accept the ſame, or anſwere either that booke of *Motiues*, or any other that I haue written. I therefore here make the ſame offer againe, and I adde thereunto (which is a ſhorter courſe;) that if any Engliſh Ieſuite, Seminarie, or Ieſuited papiſt, will ſend me in print, a direct anſwere to any one booke which I haue publiſhed againſt them, and that vppon licence, and ſecuritie graunted, he will appeare with an halter about his necke, ready to receiue according to his deſerts, if hee faile in the defence of his anſwere and cauſe: and for the performance thereof ſhall put downe his name in the printed Booke: I promiſe herewith vnder my hand, that if GOD graunt mee life and health, I will fall downe vppon my knees before the moſt mightie, learned, wiſe, and religious Monarch, *Iames* the King of great *Britaine*, and my moſt gracious Soueraigne, humbly to intreate a free Charter, and ſafe conduct, or princely licence, for the ſafe com-

In the Preface eſpecially.

ming

ming and safe departure of that *Iesuite* or *Iesuited* papist, and also with another halter about my necke accordingly, to meet & encounter that mighty *Goliah*, whosoeuer he be: nothing doubting but that I shall preuaile, in my humble suite to his most excellent Maiestie: if any of our English papists shall be of courage to send me his answere, in manner already specified. If none of them dare this performe, in the defence of poperie: then doubtlesse may all silly papists be fully resolued, that there is no truth on their side.

If this Challenge be not accepted, now at the last: then doe the papists distrust their religion; it cannot be denyed.

One foul-mouthed Swaggering Iesuite, (in his detection against I. *Sutcliffe*, and M. *Willet*,) seemeth desirous of such an offer, as I here doe make: let him therefore or any other of his brethren, prepare himselfe with the aduise and help of all the rest: to accept the challenge, and to fight the combat valiantly with mee. I challenge them all ioyntly, and euery one of them seuerally: and *I* take *God* to witnesse, that I am fully perswaded as I write, and doe most heartily desire, that this offer and challenge may bee accepted at the papists hands, and accordingly performed, as is already said.

Now, to let passe this digression, and to returne to the matter in hand: I note, out of the free graunt of this famous popish Byshop, (who was a learned man indeed,) these excellent and worthy Lessons.

First, that the Greeke Church neuer beleeued popish grossely imagined purgatorie: no, not to the time of this popish Byshop, who liued 1517. yeares after *Christs* glorious Ascension into Heauen. 1

Secondly, that the Latin Church, and Church of *Rome*, did not beleeue the said purgatorie, for many hundred years after S. *Peters* death: whose Successor for all that, the pope boasteth himselfe to be. 2

Thirdly, that this imagined purgatorie, was not beleeued of all the Latin Church, at one and the same time; but that it obtained credit, (Alas poore purgatorie,) by little and little. Where note by the way, 3

(gentle Reader,) that poperie crept into the Church by little and little, and not all at one time. This is a point of great importance, which woundeth the papists euen at the heart.

Fourthly, that purgatorie was not wholy and soundly knowne by the Scriptures, but partly by the Scriptures, and partly by Reuelations. Where I wish the Reader, to marke well two things, which I shall vnfold vnto him: the one, that by this popish doctrine of purgatorie, Gods works are made vnperfect: contrarie to the Doctrine of holy *Moses*, who telleth vs: that, *Dei perfecta sunt opera*.

Deut. 32. v. 4.

Englished thus.

Gods workes are perfect. I proue this, because (as the Byshop auoucheth,) the Scriptures made purgatorie knowne to the Church of *Rome*, but vnperfectly. For doubtlesse if God made purgatorie knowne by the Scriptures, then is purgatorie either made perfectly knowne by them, or else Gods workes, that is, the holy Scriptures, are vnperfect. But I wil rather beleeue *Moses*, the holy Prophet of God, then my L. our *Fisher*, though he be the popes cononized martyr. The other, that the Church hath no new reuelations, touching matters of Faith. For the most learned popish Schooleman, their religious Fryer, & reuerend Byshop *Melchior Canus*, hath these expresse wordes: *nec vllas in fide nouas reuelationes ecclesia habet*.

Canus in locis, lib. 3. cap. 4. pag. 101.

Englished thus.

Neither hath the Church any new reuelations, cõcerning matters of Faith. Loe, poperie is contemned by her owne deare doctors: for M. *Fisher*, saith plainly, that purgatorie was not knowne at the first, but after many 100. years by revelations. Yet M. *Canus*, his popish brother & fellow-byshop, (a man as learned as hee,) saith as plainly, and more truely,) that the Church hath no new revelations in faith. So then, either purgatorie is no matter of Faith, or else it came not by late revelations.

Let

Let the papist answere what he can and wil, he must needs here be caught by the heele. Fiftly, that pardons came not vp, till purgatorie was found out: the reason whereof is said to be this: because the life of popish pardons, resteth wholy in the life of popish purgatorie, and consequently, when the pope could get no saile for his pardons, it was high time for his holinesse to inuent his purgatorie. And therefore wisely saith his Byshop, and our *Fisher* of *Rochester*, that when the silly ignorant people, were put in feare of the paines of popish purgatorie: then began the popes pardons to florish, and to bee of high esteeme: as being thought able to preserue and defende their receiuers, from the paine and flame of purgatorie fire. Alas, alas, how hath the late Romish church bewitched vs.

CHAP. XIIII.

Of the Popes double person.

Concerning the popes double person, I haue written at large thereof in a peculiar treatise, which is intituled, (*The hunting of the Romish Foxe.*) Now it shall suffice, to say a little in that behalfe. *William Watson* that popish traytour, hath these words: as the prudent *Greeke* appealed from *Alexander furious*, to *Alexander sober*; and Byshop *Crostate* from pope *Adrian priuate*, to pope *Adrian publique*, and as *summus pontifix in cathedra Petri*: so may the seculars appeale from the pope as *Clemens*, vnto his holinesse as *Peter*. Thus writeth *Watson*, and all the papists generally, (who are learned) are of this opinion herein, I say (who are learned,) because the multitude and vulgar sort of papists, (being as blinde as beetles in popish affaires,) know not, what the popes double person meaneth. They are taught to beleeue as the pope beleeueth, iumpe with the collier.

Quodl. 6. art. 10.

For the full answere vnto Watson, see my anatomy of popish tyranny

viz. the Church, that is, the pope belieueth so, therefore doe *I* belieue so. The truth of this question standeth thus: that the pope or Byshop of *Rome* may erre personally, speake erroneously, preach erroneously, write erroneously: yet all this must be done, as he is a priuate person onely. This notwithstanding, he can neuer erre, say our papists, when he defineth a matter of faith or manners iudicially, and as hee is pope or a publique person: so hold the papists generally of late dayes, as the *Iesuiticall Cardinall Bellermine*, the mouth of all papists, telleth vs. These are his expresse wordes; *Multi canones docent, pontificem non posse iudicari, nisi inveniatur a fide deuius, ergo potest deuiare a fide, alioqui frustra essent illi canones; sequitur: respondeo istos omnes canones loqui de errore pontificis personali, non iudiciali.*

Bellarm lib. 4 cap. 7. de rom. pont.

Englished thus.

Many canons teach, that the pope cannot be iudged, vnlesse hee bee an Heretique: therefore he may bee an Heretique, otherwise those canons should be all in vaine. *I* answere, that all those canons speake of the personall, not of the iudiciall error of the pope. This is the clarkly resolution of our Iesuite, and consequently of the Pope himselfe.

Vignerius a very learned and famous popish Fryer, hath these expresse wordes; *Si dicatur, summus pontifex errare potest, & in animo suo concipere aliquem articulum orthodoxæ fidei contrarium, & etiam privatim proferre, vt legitur de Anastasio secundo; si ergo posset novum symbolum edere, fides ecclesiæ vnius hominis periculo subiaceret, dicendum, quod summus pontifex, vt privata persona errare potest, non tamen vt est summus pontifex, ideo si vt privata persona symbolum edere tentaret, non esset symbolum, maxime vbi a vera fide deviaret.*

Vignerius de potest. cõdendi symbolum pa. 337.

Englished thus.

If any say, that the pope may erre, and conceiue in his heart any article contrarie to the Catholique Faith, and also vtter the same priuately, as we reade of pope *Anastasius* the second; if therefore he could make a newe Creed, the faith

of

faith of the Church should be subiect to the hazard of one man; wee answerre, that the pope may erre as a priuate person, but not as pope or the high Byshop. Therefore if hee should make a Creede as a priuate man, it should bee no Creede at all; especially, when hee swarued from the right Faith. Thus writeth *Vigerius*, beholde here (gentle Reader,) vppon what rotten stuffe, the papists would haue vs to builde and ground our Faith. Wee must believe that the Pope cannot erre, and yet are wee sure that hee can erre, and that he hath already erred in very deede. We must likewise believe, that he cannot but teach the truth: and yet must wee also believe, that he both can teach heresie, and bee an Heretique himselfe. We must yet further believe, (as I haue proued elsewhere) that it is sacriledge to dispute of the popes power: and all this notwithstanding, wee must perforce both dispute of his power, and straitly examine his doctrine, as also knowe assuredly, whether hee speaketh publiquely as a publique man, or priuately as a priuate man, and neuertheless, when wee haue done all that possibly we can: wee knowe no more what to thinke or say of his doctrine, preaching, or writing, (but with preaching popes now adayes doe not trouble men,) then when wee haue an Eele by the taile. For when the pope shall tell mee, that I must beleeue this and that: if then he speake as a priuate man, where is my faith? it is no faith at all, and why? because forsooth, the pope spake as a priuate man. Ah syr, here is both fast and loose, here is legerdemain indeed. For if wee charge the pope with heresie or errour, answere will bee made with speede: that hee spake or wrote personally, as hee was a priuate man: not iudicially, as he was a publique man. Truly, this is a very lage prerogatiue, which the papists ascribe vnto their pope: and a very hard matter it is, to gainsay or withstand the same. Yet by the popes good fauour, a verie famous, and as learned a pope as euer was pope, *Adrianus* by name, doth constantly & roundly controwle & confute the same.

O braue answere.

In my booke of monues.

Popes of late dayes vse not to preach.

Adrianus a very learned pope.

These

Theſe are his expreſſe wordes, as the zealous, religious, and learned papiſt *Alphonſus de Caſtro*, reporteth and rehearſeth them. *Sexta hæreſis docet nullam animam ante diem iudicij eſſe beatam, quum vt ait, nulla anima ante illum diem videt deum, huius hæreſeos authores ſunt Armeni, eandem etiam tuentur Græci: poſt iſtos ſurrexit Iohannes, 22. huius nominis pontifex, Sed ne verbis meis aliquis in hac parte deroget, verba Adriani papæ referam, qui in ſuo quarto ſententiarum, in calce cuiuſdam quæſtionis de ſacramento confirmationis, ita ait. noviſſime fertur de Iohanne, 22 quod publice docuit declaravit, & ab omnibus teneri mandavit, quod animæ purgatæ ante finale iudicium non habent ſtolam, quæ eſt clara & facialis viſio dei: & vniverſitatem Pariſienſem ad hoc induxiſſe dicitur, quod nemo in ea poterat gradum in theologia adipiſci niſi primitus hunc errorem iuraſſet ſe defenſurum, & perpetuo ei adhæſurum, hæc Adrianus.*

Alphonſus Libr. 3. aduerſ. hæreſ. prope finem.

Engliſhed thus.

The ſixt hereſie teacheth, that no ſoule is in eternall bliſſe before the day of Doome: becauſe as it ſaith, no ſoule before that day ſeeth God, the *Armenians* are the Authors of this hereſie, & yet the *Greekes* hold the ſame. After theſe roſe vp pope *Iohn* the twelfth of that name. But leaſt any man diſtruſt my wordes in this point, *I* will rehearſe the words of pope *Adrian*, who in his fourth booke of ſentences, in the ende of a certaine queſtion of the ſacrament of confirmation, ſaith thus? laſt of all, it is reported of pope *Iohn* the twelfth that he publiquely taught, declared, & cõmanded all men to hold (this opinion,) that the ſoules of the iuſt haue not the ſtole before the day of Doome, which is the cleare and faciall ſight of God. And it is ſaid, that he induced the Vniuerſitie of *Paris* to this: that no man ſhould take any degree in the ſame, but he that firſt did ſweare to defend that errour, & to maintaine the ſame for euer. Thus ſaith pope *Adrian*, the moſt excellently learned Byſhop. that euer was at *Rome*: and the famous religious Fryer *Alphonſus a Caſtro*, doth conſtantly defend his Doctrine. Out of

The pope commandeth his vaſſales, to ſweare vnto falſe doctrine.

of whose words I note first, that pope *Adrian* saith of Pope *Iohn* (*Docuit*) he taught. Secondly, he saith, (*Publice*) publiquely. Thirdly, he saith (*Mandauit*) he commanded all to hold it? Fourthly, hee saith none could be made graduate in theologie, saue onely he that held this opinion. Fiftly, hee saith euerie graduate did sweare to defend it for euer. So then, the pope may erre, not onely personally as a priuate man, but also iudicially as a publique person, and pope of *Rome*, and that euen by the flat testimonie of *Adrianus*, who himselfe was also pope of *Rome*. Alas, alas, how hath the late Romish church bewitched vs.

CHAP. XV.

Of popish generall councels.

THat generall popish councels in these our daies, are as a nose of waxe flexible to the popes owne good liking, & the decrees therof, as vncertaine as the wind and weather-cocke: I haue proued at large elsewhere, by the testimonie of best approued popish writers. Now I will onely touch in generall words, the principall heades thereof: referring the reader for the proof of this discourse, vnto my booke of motiues. In my booke of motiues.

1 First, no popish councell is of any force, power, or authoritie, vnlesse it be holden with the popes good liking, as also in which place, and at what time his holinesse shall appoint or aproue.

2 Secondly, if the popes legates doe not agree to the resolution and Decrees of the councell: or if any thing bee decreed with the consent of the lagates, which the pope liketh not, and therefore will not aproue the same: all such decrees (be they many, be they few) are cassiered, disanulled, frustrate, and of none effect.

3 Thirdly, all the Byshops (who onely hane definitiue voyces in all popish councels,) are solemnly sworne to

be true vnto the pope, and to defend his canons, and vsurped papall soueraigntie, not onely against Turke & Iew, but also against all persons without exception, euen also against their owne soueraigne Lords, Princes, and Monarches, to whom they owe most sacred obedience: which decree and most execrable constitution, was published in *An. do.* 1228 the yeare 1228. after Christs most sacred Incarnatiō, The Author and commaunder of that cursed decree, was pope 4 *Gregorie*, the ninth of that name. *Fourthly*, the pope will Vide super, pa. 1. not be present in person, but sendeth messengers or Legates in his place to the councell; who haue in charge to do nothing contrary to that instruction, which they receiued 5 from his mouth. Fiftly, whē the fathers of the councel haue fasted long, praied much, cōsulted grauely, deliberated maturely, decreed soberly, commaunded strictly, and anathematized seuerely, and that euen with the consent & assent of the popes owne Legats; yet can neither others nor themselues, tell vs or themselues, what shall be of force therein, or be holden for a lawe. No, no, the popes holinesse sitting stately in S. *Peters* chaire at home, must bee certified what the councell hath done, and consider well of the matter, least any thing be cōcluded against himselfe, or against his late Romish religion. And consequently, he allowing nothing but what is to his owne good liking; it followeth of necessitie, that his generall councells in these dayes, are as the Wethercocke, as vncōstant as the wind, and as flexible as a nose of waxe. For when we shall alledge the decrees of the most famous councells of *Chalceden*, of *Constance*, and of *Basil*, for the equalizing of the Byshop of *Constantinople*, with the Byshop of *Rome*, or for the authoritie of a generall councell aboue the pope and Byshop of *Rome*.

The popes parasites will answere roundly and arrogantly (though neither modestly, nor clarkly) that such decrees and Canons were neuer confirmed by the Pope, and presently, if any replie vpon that answere, (so it be done

where

where popery beareth the sway) he shalbe cast into the holy *Inquisition*, where he shall abide vntill he haue paid the vtmost farthing: and after all other tortures bee burnt with fire and faggots, if he doe not condescend vnto the Popes minde. For whatsoeuer the Pope defineth, that must bee holden as true as the Gospell: and whosoeuer withstandeth the same, must be condemned for an Heretique. Alas, alas, how hath the late Romish Church seduced vs?

CHAP. XVI.

Of popish succession in the Romish Church.

THe Succesion of Romish Byshops is not so certaine, as the Papists would beare the world in hand it is. For first, S. *Clement*, (whose Epistles the papists magnifie, when they seem to make for their purpose,) testifieth for him selfe, that S. *Peter* appointed him to bee his successour. 1 Clemens epist. 1. Iren. lib. 3. cap. 3. Epiphan hær. 27. Eusebius, lib. 3. cap. 12.

Ireneus, *Epiphanius*, *Eusebius*, and the Canon of the popish Masse, doe all with vniforme assent, place *Linus* and *Cletus* before *Clemens*. Yet *Sophronius Metaphrastes*, and the popish pontificall which can not lie, affirme roundly and peremtorily, that S. *Peter* liued after *Linus*. This varietie so troubled *Nanclerus*, a famous popish Historiographer, that he was inforced to coyne this new and vntimely hatched distinction. *Viz.* that Saint *Peter*, did indeed ordeine and appoint *Clement* to bee his successor: but *Clemens* perceiuing that it would bee a thing pernicious vnto the Church, if one Byshoppe should choose an other to bee his Successour, yeeldeth vp his right, and so *Linus* was elected in his place. The receitall of Nanclerus, pag. 438.

Loe, the pope controuleth S. Peter, if this be true.

this imaginarie solution, is a sufficient confutation of it selfe.

Secondly, many Schismes, haue beene in the Romish Church amongst our Romish byshops, and that for very many yeares together, so that the latter can neuer be proued constantly, to haue descended successiuely without interruption from the former. The great papist *Onuphrius Panvinius*, reckoneth vp thirtie Schismes in the church of *Rome*. The first schisme was betweene *Cornelius* the good Byshop and *Novatus* the anti-pope, in the year of our lord 252. the 2. was betwixt *Liberius* and *Felix*, in the yeare 355. the third was betwixt *Damasus* and *Vrsicinus*, in the yeare 366. the fourth betweene *Bonifacius* and *Eulalius*, in the yeare 420. the fift schisme was betweene *Symmachus* and *Laurentius*, in the yeare 418. the sixt schisme was betweene *Bonifacius* nnd *Dioscorus*, in the yeare 530. the seauenth was betweene *Sylverius* and *Vigilius*, in the yeare 538. the eight was betweene *Petrus* and *Theodorus*, in the yeare 685. and here by the way. *I* wish the reader to obserue seriously out of this famous papist *Onuphrius*, that the Byshops of *Rome* for the space almost of seuen hundred yeares after the sacred incarnation of Christ Iesus, acknowledged the Emperour for their superiour and Lord, as without whose Letter patents, they could haue no iurisdiction, nor be reputed lawfull *Byshop*. Of which point, *I* haue else where writtē more at large: the 9. schisme was between *Theodorus* and *Paschalus* in the year 687 the 10. schisme was between *Theophilactus* and *Paulus* in the yeare 757. the eleuenth schisme was betweene *Constantinus* & *Philippus*, in the yeare 767. the twelfth was betweene *Zinzinus* and *Eugenius*, in the yeare 827 the thirteene schisme was betweene *Anastasius* and *Benedictus*, in the yeare 855. the 14. was between *Formosus* & *Sergius* in the yeare 891. the 15. was between *Leo* the first, and *Christopherus*, & *Sergius* the 3. in the year 903. the 16. schisme was between *Benedictus* the first, against *Leo* the eight, in the yeare 963. the 17. schisme betweene *Boniface* the 7. and *Bennet* the sixt, in the yeare 974. the 18. was betweene *Iohn* the 17. and *Gregorie* the fift, in the yeare

Onuphrius in chronico.

A.D. 252.
A.D. 355.
A.D. 366.
A.D. 420.
A.D. 418.
A.D. 530.
A.D. 538.
A.D. 685.

The Byshops of Rome were for the space of 684. yeares, subiect to the Emperour.

In the strict of poperie.

A.D 687.
A.D. 757.
A.D. 767.
A.D. 827.
A.D. 855.
A.D. 891
A.D 903.
A.D 963.
A.D. 974.

yeare 996. the 19. was betweene *Benet* the 7. and an o- *A.D.* 995.
ther nameles aduersarie, in the yeere 1012. the 20. was *A.D.* 1012.
betweene *Siluester* the 3. and *Benet* the eight, in the yeare
1045. the 21. betweene *Benet* the ninth, and *Iohn Mu-* *A.D.* 1045.
cius the aduerse competitor, in the yeare 1058. the 22. was
betweene *Honorius* the second and *Alexander* the second, *A.D.* 1058.
in the 1061. the 23. betweene *Clement* the third, and *Gre-*
gorie the seuenth, in the yeare 1080. the 24. was betweene *A.D.* 1061.
Gregorie the eight, and *Celestine* the second in the yeare, *A.D.* 1080.
1118. the 25. was betweene *Celestinus* the second, and *Hon-*
orius the second, in the yeare 1124. the 26. was betweene *A.D.* 1118.
Innocentius the second, and *Victor* the fourth, in the yeare *A.D.* 1124.
1158. the 27. was betweene *Victor* the fourth, *Paschalis*
the third, *Calixtus* the third, *Innocentius* the third, and *Alex-* *A.D.* 1138
ander the 3. in the yeare 1177. this schisme endured, for the
space of 16. years. The 28. was betweene *Nicholaus* the fift, *A.D.* 1177.
and *Johannes* the 22. in the yeare 1327. the 29. was be-
tweene *Clement* the seuenth, *Benedict* the eleuenth, and *Cle-* *A.D.* 1327.
ment the eight, in the yeare 1378. this schisme continued
for the space of fiftie years. the 30. schisme was betweene *A.D.* 1378
Iohn the 24. *Gregorie* the 12. & *Benedict* the 13. in the year
1466. These three striuing and grinning as dogges for a
bone, I would very gladly learne, how our papists can de- *A.D.* 1466
riue from them, their holy to supposed succession.

Thirdly, a woman (as Saint *Paul* teacheth vs,) is not ca- 3
pable of holy orders, and ecclesiasticall function: and con- 1. Tim. 2.
sequently, the popish succession which is deriued from our vers. 11. 12.
holy Mistresse *Ioan* Pope, cannot possible be of force.

Now, to this, the papists can answer nothing, saue on-
ly it is a fable, and of no credit. But (gentle Reader,) ma-
ny papists highly renowned and of great esteeme in the
Church of *Rome*, doe with vniforme assent confirme it to
be true: *Viz. Segebertus Gemblacensis, Marianus Scotus,* Lo, eight famous popish writers agree to this story of Pope Ioan.
Matheus Palmerius, Martinus Polonus, Philippus Berge-
mensis, Baptista Platina, Bartholom. Carranza, and Iohannes Nan-
clerus, who after he hath told a long tale to salue the matter

Nauclerus Pag. 713.

after his fashion concludeth in these wordes: *Sed etsi sanè verum, nullis tamen ex hoc salutis emersit periculū, quia nec Ecclesia tunc fuit sine capite quod est Christus, ait* Antoninus, *nec. n. vltimi effectus sacramentorum quæ illa conferebat, deficiebant, eis qui deuote accipiebant, scilicet gratia: licet mulier non sit susceptibilis Characteris alicuius ordinis, nec conficere eucharistiam, etiam de facto ordinata, possit, nec absoluere a peccato: vnde ordinati ab ea, erant iterum ordinandi, gratiam tamen sacramentorum Christus supplebat, in recipientibus digne, ignorantia facti inuincibili eos excusante.*

Englished thus.

But although it were true, no man for all that sustained any losse of his saluation, because the Church euen then had still a head which is Christ, saith *Antoninus*. Neither did they, who receiued deuoutly the Sacraments which she ministred, want the last effects of them, which is grace: albeit a woman bee neither capable of any character of order, neither able to celebrate the eucharist, or to absolue from sinne. Whereupon such as receiued orders of her, were to be ordered againe: yet Christ supplyed the grace of the Sacrament, in those that receiued them worthily, invincible errour of the fact excusing them.

Thus writeth this famous popish Historiographer: who imployeth his whole industrie and all his wits, to defend the
1 pope from shame and dishonour, if it possibly could bee done. Out of whose words, I obserue: First, that he can not constantly denie the matter, but feareth the truth of the
2 Historie.

Secondly, that *Antoninus* their reuerend Archbyshop,
3 and cononized Saint, is of his opinion.

Thirdly, that the pope is neither of necessitie the Vicar of *Christ*, as he pretendeth, nor yet the head of the church.

4 Fourthly, that popish succession is vncertaine, and of no account at all.

5 Fiftly, that it is doubtfull, which of their Romish *Cardi-*

nals

nals and Byshops be rightly ordered, and whether they bee mere Lay-persons or priests.

Sixtly, that then many papists, both of the Clergie, and of the Laitie, committed most grosse, palpable and flat idolatrie. I proue it because none but priests canonically ordered, can make *Christes* body, and change the bread into flesh, as popish religion holdeth. To which I adde, that none of them which receiued orders of our holy Mistris the pope, were or could be priests, but meere Lay-men, and therefore were to be ordered againe, as *Nanclerus* truely writeth. To which I must adde this also: that all the people both priests and lay-persons, were bound to adore as God Almightie, that which the Priests so supposed made by Mistrisse Ioan pope, did elevate & hold ouer their heads at Masse: which for al that, was but a piece of Bakers bread, as popish doctrine teacheth vs, neither wil invincible ignorance serue the turne, as *Nanclerus* would haue vs beleeue. 6 Marke well this discourse.

Fourthly, (and this reason woundeth the heart, and striketh dead,) the generall Councell of *Basil*, deposed pope *Eugenius* for his contumacie, and chose *Amadæus*, who was named *Felix* the fift, who liued pope nine yeares, fiue monthes and odde dayes, in which time, hee consecrated and made many Cardinals, Priests, and Deacons. This notwithstanding, *Eugenius* crept againe into the popedome, without any Canonicall election, and continued in the place as Pope: and consequently, all Cardinals, Byshops, Priestes, and Deacons who afterward sprang of him, that is, of the Church of *Rome*, are illegitimate, irregular, vsurpers, schismatiques, and not lawfull gouernours of the Church, and it will not helpe the Papists to aunswere, that the councell could not depose the pope. For most famous and best learned papists, *Cardinalis Cameracensis*, *Abbas Panormitanus*, *Nicolaus Cusanus*, *Adrianus papa*, *Cardinalis Florentinus*, *Iohannes Gerſonus*, *Iacobus Almainus*, *Abulensis*, and many others, doe all constantly defend as an vndoubted trueth, that a general 4 Amadæus olim Dux subbandiæ. Carranza, Nanclerus, Platina. Pontacus An. 1439. Coficilium est supra Paparn. Victor. rel. 4

Depot. papæ, pag. 149. in the Anotamie of popish tyrranie, pag. 137.

generall councell is aboue the *Pope*, and hath power to depose the pope. This case is so cleare, that the Councell of *Constance* did *De facto*, depose two popes *Iohn* the 12. and the 23. as I haue prooued at large in an other booke, neither will it suffice to say, that the Councell of *Basill* was not a lawfull Synod, because it neither had the presence of the pope, nor of his Legats. For first, the councel was called by Pope *Martin* the fift to be holden at *Papias*, from whence by reason of the pest it was remooued to *Senas*. Aterward, it was translated by *Alphonsus* the king of *Arragon*, & continued at *Basill*: where were present both *Sigismundus* the Emperor, and *Iulianus* the popes owne Legate, and after him *Ludovicus* the *Cardinall* of *Arles*, supplyed his place. Again, not onely the councell of *Basill*, but the councels also of *Constance*, of *Florence*, and of *Lateran*, did all constantly and vniformely define for an vndoubted truth: that a generall Councell is aboue the pope, and hath authoritie to cite him, to controle him, (and if the cause so require) to depose him. And for due proofe hereof, the councell of *Constance, de facto*, deposed three popes, *Viz. Iohn* 23. *Gregory* the 12, and *Benedict* the 13. and chose *Martin* the first, and made him pope, M. *Gerson* addeth that the conncell deposed also *Iohn* the twelft.

Concilium ob pest. Senas Translatum.

Gerson vbi supr.

Supr. cap. 11.

Pope Sergius the third, (as is already proued) disanulled the actes of Pope *Formosus*, and caused all such as had been made *Priests*, Byshops, or Deacons by the said *Formosus*, to take orders againe. Behold the certaintie of golden excellencie, of popish so highly esteemed succession. Alas, alas, how hath the late Romish church bewitched vs.

CHAP.

CHAP. XVII.

Of Popish Excommunications.

IF I should relate *verbatim*, the huge Masse of popish Excommunications. time would sooner faile me then matter to write. A fewe of them I purpose in God to rehearse, by which the indifferent Reader, may easily esteeme the nature and qualitie of the rest. But before *I* come to the depth of the Mysterie, I haue thought it good to admonish the Reader of these speciall points.

First, that by popish proceeding, none can excommunicate himselfe: and consequently, when either the Pope, or other inferiour Byshops shal excommunicate al adulterers, fornicators, drunkards, *Symonists*, and such like: then neither the Pope nor such Byshops are excommunicate, albeit they be drowned vp to the eares in the selfe same sinnes.

Secondly, that the Pope himselfe can not bee excommunicated, neither by any lawe, nor yet by the power of any man: vnlesse it bee for heresie, for which he may both bee iudged and deposed. Dist. 40. cau. si papa.

Thirdly, that the Pope, may graunt and giue Commission to meere Lay-persons, euen vnto women, to thunder out excommunications against supposed offendors. These Preambles being seriously pondered, let vs viewe the substance of the Text. Panormit. in cau. decernim. fumus. pag. 301.

The 28. Excommunication in number, is against al such as shal appeale to a future generall councell, from the sentence, decree, constitution, or mandate of the Pope. This Law was made vpon great pollicie, for the maintenance of the Popes vsurped primacie. *First* by pope *Pius* the 2. in the yeare 1458. and after that confirmed and extended by, Fumus, pag. 328. Caietan. Pag. 185.

Pope *Iulius* the ſecond, in his extravagant in the yeare, 1503. *Materia inquit Caietanus, eſt ſacrilegium contra ſedis apoſtolicæ primatum.*

Engliſhed thus.

The matter of the Decretal or extravagant, (ſaith our Cardinall *Caietain*,)is ſacriledge againſt the primacie of the Apoſtolique ſeate. If I ſhould recite all that the *Cardinal* ſaith, in defence of this execrable excommunication: I ſhould be tedious to the Reader, and he reape ſmall or rather no commoditie by the fact. This is enough for the Reader to know herein: that the generall Councell of
*A.D.*1439 *Conſtance*, (which was holden in the yeare 1439.) did decree flatly and conſtantly, that the Byſhop of *Rome*,(now adayes called Pope,) was ſubiect to a generall Councell, and that it had authoritie to ſummon him, to puniſh him, and to depoſe him. Which power they manifeſted practically, when they depoſed three popes,and placed a fourth man in the pope-dome. Yea, the Councell auoucheth conſtanly and moſt chriſtianly,that the councell is aboue the pope, as is already proued. To countermaund which decree and Conſtitution, Pope *Pius* the 2. & *Iulius* the 2.publiſhed their decrees,with a terrible excōmunication annexed therunto. For this purpoſe alſo did pope *Boniface* the 8.
*A.D.*1297. publiſh his antichriſtian extravagāt,in which he callenged both the ſpirituall and the temporall ſword. But the wortheiſt,the wiſeſt, and the beſt learned papiſts, doe this day make ſmall reckoning of ſuch thunderbolts.

The 29. Excommunication in reckoning, is againſt the Colledge of the Cardinals of the Romiſh Church: who by Symonie or Symonicall pacts, procure themſelues to be aduaunced to the pope-dome: by vertue of which *Excommunication*,all ſuch as are made Popes by Symony or Symonicall pacts,doe *ipſo facto*,incurre the ſentence of excōmunication:frō which they can neuer be abſolved, but by one that is pope in deede,and canonically elected thereunto. Vpon which Excommunication, one of the popes

Inquiſitors,

Inquiſitors, *Bartholomæus Fumus* a very learned Dominican Fryer, and conſequently a man of high eſteeme in the Church of *Rome*, hath publiſhed this Commentarie for the true ſenſe and meaning of that extravagant, which pope *Iulius* the ſecond devulged in that behalfe. Theſe are his expreſſe words: *Nota hic, & bene, papa ſimoniacè electus, non eſt vere papa.* Engliſhed thus. *A.D.* 1503.

Note heere, and that to good purpoſe, that the Pope which is elected by Symonie, is not the true Pope indeede. Marke (gentle Reader) for *Chriſts* ſake, euen as thou tendreſt thine owne ſaluation: for this doctrine with the circumſtances adiacent, is *Prora & puppis*: for thine inſtruction and for the euerlaſting deteſtation, of the late vpſtart Romiſh religion. We ſee here moſt euidently by the popes owne conſtitution and flat decree, which no man may withſtand or gaine-ſay: that whoſoeuer is choſen pope by Symonie, is no pope in deed. Fumus in extravag. Iul. 2.

Now ſir, let vs proceed, and let vs looke circumſpectly into this matter: as which is of ſo great importance, as nothing can be more.

Baptiſta Platina, a man both very neere and very deere vnto the popes, (as who was by office *Abbreviator apoſtolicus*,) and conſequently beſt acquainted with the manners and dealings of popes telleth vs roundly and conſtantly, that the popes of latter dayes crept into the popedome, by giftes, bribes, and Symonie. Theſe are his expreſſe words: *Eo enim tum pontificatus devenerat, vt qui plus largitione & ambitione, non dico ſanctitate vita & doctrina valeret, is tantummodo dignitatis gradum bonis oppreſſis & reiectis obtineret: quem morem, vtinam aliquando non retinuiſſent noſtra tempora.* Platina, in vita Sylveſtri.

Engliſhed thus.

For to that paſſe was popedō now brought, that whoſoeuer was able to preuaile moſt, in giuing bribes & in ambition, (I ſay not, in good life & doctrin,) that man only ſhould

haue the degree of honour, and good men should be reiected. Which custome, would to God our dayes had neuer knowne.

Platina, in vita Damasi, 2.

Againe in another place, the same *Platina* hath these words; *Adeò n. inoleverat hic mos vt iam cuique ambitioso liceret Petri sedem invadere.*

Englished thus.

For this custome did so increase, that now euery ambitious fellow might invade *Peters seate*, or *Chaire*. *Gregorie* the fift, was by sedition thrust out of his throne, and pope *Iohn* the 18. by tyrannie, occupied the popedome. So write both *Platina* and *Carranza*. Yea, *Platina* proceedeth further, and saith thus; *qua quidē beatitudine Iohannes caruit, fur certè in pontificatu, & latro, non n vt par fuerat, per ostium intravit.*

Platina, in vita Ioh. 18. Carranza, in summa, fol. 355.

Englished thus.

Which happie life pope *Iohn* wanted, as who was a theefe and a robber: for hee entred not in by the doore, as hee ought to haue done. To be briefe, pope *Bonifacius* the 8. may sound the Trumpet for all the rest. Of him *Carranza* the popish *Fryer* writeth in this manner: *Intravit vt Vulpes, regnavit vt Lupus, mortuus est vt Canis.* Hee entred as a Foxe, he raigned as a Woolfe, he dyed as a Dog. See more to this effect, in the tenth Chapter afore-going.

The holy Fryer Carranza, vbi sup. fol. 369.

Thus (gentle Reader,) two things are cleered: which are of so great importance, weight, and moment, as they are able to batter downe poperie, and to draw it vnder foote.

For first, what Byshop soeuer is made pope, by giftes, bribes, and *Simonie*: that Byshop is not pope indeed.

Secondly, the Byshops of *Rome*, for a long time haue been very wicked men, & haue aspired to the pope-dō by bribes and *Simonie*. To which 2. things thus cleered, this 3. is consectarie: *viz.* that the *Byshops* of *Rome* now for many years, are neither the true *Byshops* nor Popes of *Rome* in very deede: And consequently, by popish doctrine, there are no true popish *Byshops* in the world. This point can neuer be truely answered, by al the *Iesuits*, & Iesuited papists in this land.

No Church visible by popish doctrine.

The

The 18. excommunication falleth vpon all those, which deny the church of *Rome* to be the head of all other Churches, and the pope to be the commander of all people. This excommunication was thundred out, for the establishing of the popes tyrannie throughout the christian world.

The 71. excommunication, is against all such as shall boldly affirme, either that the blessed virgin *Mary* was conceiued in originall sinne, or not so conceiued; and thereupon shall condemne them of heresie, or of mortall sinne, that hold, preach, or defend the contrary. This excommunication pope *Sixtus* the fourth, thundred out in his extrauagant in the yeare 1474. By which we may see the vncertaintie of the popes doctrine, as also his ignorance in the high mysteries of his owne religion. For, though he cannot erre iudicially in matters of doctrine, as the papists holde and beleeue; yet can he not decide and determine this easie question, whether the virgin *Mary* was conceiued in originall sinne, or not. And yet *Aquinas* the popes angelicall Doctor (whose doctrine two popes, *Vrbanus* the fourth, and *Innocentius* the fift, haue confirmed to be sound and true) affirmeth resolutely, that she was conceiued in original sin. So then, one pope cannot tell what to say or think of an others resolution; and much lesse can many sillie papists tell, what to holde or beleeue concerning the popes decrees in matters of faith. Alas, alas, how hath the late church of *Rome* deceiued vs? Vrbanus and Innocentius.

CHAP. XVIII.

Of adoring Popish Images and Reliques.

ALbeit the making of Images for a ciuill vse may be permitted, as a thing not reproued, but approued, both by the ho'y scriptures, and by the testimony of the holy Fathers, whereof I haue written elsewhere more at large; yet the adoration done to Reliques and Images, is vtterly In the suruey of Popery.

cõdemned euen by the beſt popiſh writers. *Gregorius Magnus* (whom the papiſts repute a ſaint, & he was an holy Byſhop in deed) being Byſhop & Pope of *Rome* himſelfe, and conſequently, a man of ſufficient teſtimony againſt the papiſts, ſhall be vmpire and Iudge in this weightie controuerſie. Theſe are his expreſſe words; *Praterea, indico dudum ad nos peruenisse, quod fraternitas veſtra quoſdam imaginum adoratores aſpiciens, eaſdem eccleſiæ imagines confregit atq; proiecit. Et quidem zelum vos, ne quid manu factum adorari poſſit habuiſſe laudauimus; ſed frangere eaſdem imagines non debuiſſe iudicauimus. Idcirco n. pictura in eccleſiis adhibetur, vt hi qui literas neſciunt ſaltem in parietibus videndo legant, quæ legere in codicibus non valent. Tua ergo fraternitas & illas ſeruare & ab earum adoratu populum prohibere debuit; quatenus & literarum neſcij habere ent, vnde ſcientiam hiſtoriæ colligerent, & populus in pictura adoratione minimè peccaret.*

Gregorius Sereno epiſcopo, libr. 7. epiſt. 109. cap. 109.

Engliſhed thus.

Furthermore, I am to tell you, that relation was made to vs a while agoe, that when your fraternitie beheld ſome who adored and worſhipped Images, then you brake in pieces the Images of the church, & hurled them away. And truly, I commend your zeale therein, leaſt any thing made with hands ſhould be adored. Yet I iudge, that you ſhould not haue broken the ſame Images. For Images are placed in churches to this end, that they which cannot read ſtories in the booke, may read them by ſight on the walles. Therefore your fraternity ſhould not haue broken them, but haue forbidden the people to adore them: that ſo the vnlearned might haue gathered the knowledge of the hiſtorie, & the people not haue ſinned in worſhipping the picture. Thus writeth the holy, learned, and auncient Byſhop, or Pope of *Rome*. Out of whoſe words, I obſerue theſe worthy & golden leſſons. Firſt, that Images may not be worſhipped. Secondly, that Saint *Gregorie* commendeth the zeale of the good Byſhop *Serenus*, who brake the images in pieces, which

which the people worshipped. Thirdly, that though Images were in those dayes permitted for instruction-sake: yet were the people neuer permitted to worship them, but sharpely reproued in that behalfe.

To which I adde, that this *Gregorie*, who was Byshop of *Rome*, and this *Serenus*, who was Byshop of *Massilia*, did both of them liue more then fixe hundred yeeres after *Christ*: at which time, the worship done to Images, was deemed a very heynous crime. And therefore the godly Byshop *Serenus* did breake those images, which the people worshipped. Yea, *Gabriel Biel* a religious popish Fryer, and a very learned Schoole-doctor, who liued long after *Gregorie* and *Serenus*, euen one thousand, foure hundred eightie, and foure yeares after *Christ*, doth sharpely inveigh and reproue the worship giuen to images. He hath a large discourse of this subiect, in which the Reader may finde these expresse wordes: *Quod vero Christiana religio imagines sustinet in ecclesia & oratorijs, non permittit eo fine, vt ipsa adorentur. sequitur: neque adoro imagiñ Christi, quia lignum, nec quia imago: sed adoro Christum coram imagine Christi: quia scilicet imago Christi excitat me ad amandum Christum.* Biel in can. missæ lect. 49. in fine.

Englished thus.

Whereas Christian Religion tolerateth images in the Church, and in oratories: it doth not permit them for this ende, that they may bee adored. Neither doe I adore the Image of *Christ*, because it is wood, neither for that it is an image. But I adore *Christ* before the Image of *Christ*, because the image of *Christ* doth allure me to loue *Christ*.

Loe, this famous and learned popish Doctor, agreeth with the good Byshops *Gregorie* and *Serenus*: and affirmeth plainly and constantly, that images may not bee worshipped.

And

And for this ende hee telleth vs, that when himselfe beheld the Image of Christ, he did not worship the Image, but Christ represented by the Image. So then, the worshipping of Images is not the old, but a very new religion; as which was detested and abhorred of the learned and wiser sort, for the space of fourteene hundred, foureſcore, & foure yeares, after Christs ascention into heauen. But some will say, that S. *Gregorie* allowed Images in the church, and reproued *Serenus*, because he brake them in pieces. To which I answere, that *Gregorie* commended the zeale of *Serenus*, and approoued his opinion, they both agreed in this, that Images may not be worshipped. *Serenus* thought it time to breake them in pieces, when the people began to adore them: but *Gregorie* thought, they might still remaine in the church; so the people were instructed howe to vse them, and prohibited to worshippe them. And of his opinion are some reformed Churches in this age, who still retain Images in their Temples. I dare condemne neither those, who still keepe them in their churches; nor those who haue abolished the same. But this I boldly auouch, that *Serenus* had for his example, both the fact of the good King *Ezechias*, who breake in pieces the brazen Serpent, when the people began to adore it, albeit God himselfe had appointed it to be set vp; and also the practise of S. *Epiphanius*, who seeing the Image of a Saint hanging in the church, tare the same asunder, and aduised the warders to burie some poore body with the vaile, and to see, that thenceforth no such vailes should be hanged vp in the church. Some againe will say, that many myracles haue bene done by Images; and that such as adored & worshipped them, haue thereby receiued their health. To whom I will answere, euen as their owne deare Doctor *Grabriel Riel* doth. His expresse words are these; *Quod si aliquando miracula fiunt, hominibus etiam ad eas confluentibus adiutoria aut sanitates præstantur; non hac virtute imaginum, sed virtute dei, ministerio bonorum angelorum ad intercessiones sanctorũ contingunt, vel etiam non nunquã operatione dæmonum ad fallendum inordinatos cultores deo permittente, exigentem talĩ infidelitate.*

Florint Biel, An. do. 1484

2. Reg. 18. v. 4. Epipha in Epist. ad Io. Hieros.

Grab Biel, vbi supra.

Englished

Englished thus.

If miracles be sometime done, and men also resorting to the, be holpe or receiue their health; yet are not these things done by vertue in the Images, but by the power of God, & ministry of the good Angels at the interceſſiō of the saints. Yea sometime by the operation of the diuels, to deceiue the inordinate (and superstitious) worshippers by Gods permissiō, their infidelitie so requiring. Thus writeth Frier *Biel*, out of whose words I obserue, first, that myracles are sometime done, when the people worship & adore Images. Secondly, that such myracles are done by the power of the diuel. Thirdly, that God permits them to be done for the punishment of their infidelitie, who are polluted with the superstitious worship of Images. The same reason yeeldeth an other famous papist, M. *Gerson*, sometime the Chancellor of *Paris*, of an other different subiect in deed, but wholy & plainly to the same effect. These are his expresse words,

1
2
3

Arguunt iterū, & nos in similem causam trahere satagunt. Nonne inquiūt, talia similiter fuerint, aut tolerantur ab ecclesia, in peregrinationibus certis, in cultu imaginum, in cereis, in aquis benedictis, & in exorcismis? nonne dicitur quotidie, si nouem diebus perdurat in hac ecclesia, si ex aqua illa perfundatur, aut si talis se deuoeat imagini, aut si aliquid tulum faciat, ipse mox sanabitur, vel optato potietur? fateor, abnegare non possumus multa inter Christianos simplices sub specie religionis introducta esse quorum sanctior esset omissio: tolerantur tamen, quia nec queunt sine maiori malo eradicari.

Iohan. Gerso-nus, cont. medic. mōtispess. in dicto, 3. in part. prima.

Englished thus.

They obiect againe, and labour greatly to draw vs into the like cause: doth not the Church say they either practise in like maner such things, or at least permit such things to be done, in going on pilgrimage, in worshipping Images, in Torches, Tapers, and Candles, in holy Water, and

in exorcismes? Is it not daily sayd, if one abide nine dayes in this church, if he be sprinkled with that water, or if he make vowes to such an Image, or doe any such thing, hee shall presently bee healed, or haue his desire? I graunt wee can it not denie, that many thinges are practised among Christians, vnder colour of religion, which to omit and leaue vndone, were a more holy thing: neuertheless the Church doth tolerate them, because she cannot vtterly abolish the same,

Gerson vbi supra.

Againe, the same Doctor hath these wordes; *At obijciunt; quare non possumus demonem cogere ad praestandum humana quaedam obsequia, cum sacerdotes hoc facere tentant ordinarie? respondeo, si coactio demonis aliter expectetur, quam per miraculum, Deo specialiter cooperante, istud falso creditur, & periculosè quaritur: falso quidem propter libertatem demonibus insitam, qua nec ab istis corporalibus quibus perfectior est, nec a carminibus cogitur: istud autem periculose quaritur, quia hostis est dolosissimus, & tunc fingit se compelli per tales ritus impios, quibus honorari quaerit, & animas perdere.*

Englished thus.

But they obiect; why may we not compell the diuell to doe humane duties, seeing the Papistes doe dailie take in hand to doe it? I answer, if the compulsion of the diuell bee otherwise expected, then miraculously by Gods speciall handy-worke; it is both falsly beleeued, and dangerously assayed: falsly, by reason of the naturall power of diuels, who neither can bee forced by verses, nor yet by any corporall creatures of lesse perfection then themselues: dangerously, because the diuel is a most subtile enemie, who then faineth himselfe to bee compelled by those impious rites, with which he seeketh to be honoured, and to destroy our soules.

The

The same learned writer, in an other place hath these words;

Sicut vera & Christiana fides mirabilia operatur in bene credentibus, sic & falsa & male credulitas dei permittente eventus malos in erdũ operatur, vel potius demeretur. Sequitur, immò, dum cognouerit dominus minutis adhærere aliquibus vanis obseruantijs, permittit aliquos eventus contingere, & sic eos plus consequenter firmari in tali opinione, vt maior fiat cæcitas eorum, & in laqueum cadant quem sibi fecerunt. Quicquid n. mali euenit tali die, imputant malitiæ diei, & non aspiciunt ad ea, quæ bene & prosperè successerunt tali die a deo. Vnde merito deus permittit tales decipi, & in laqueos suæ credulitatis vanæ incidere. Gerson. cent. superst. med. part. 1. de obseruat. dierum, concl. 6.

Englished thus.

As the true Christian faith, worketh myracles in the true beleeuers; so doth a wicked false credulitie by Gods permission, worke sometime, or rather demente euill events. Yea, while the Lorde perceiueth them to be too much giuen to vaine and fond obseruations and superstitions, hee permitteth suche euents (or myracles) to happen, and consequently, theim by that meanes to be more confirmed in such an opinion, that their blindnesse may be the greater, and they catched in their owne snare. For whatsoeuer euil chanceth such a day, they impute it to the wickednes, malice, and ill fortune incident to the day; and they regard not those things, to which God hath giuen good and prosperous successe vpon such a day. Wherefore God doth worthily suffer such to be seduced, and to fall into the snares of their vaine credulitie. Thus writeth Maister *Gerson*, a verie famous papist, and a learned man indeed. Out of whose doctrine I obserue sundry important documents, as well for the instruction of the indifferent Reader, as for confusion of the obstinate papist.

1 First, that many things are done in the popish churches, like vnto things done by Art-magicke by the power of the diuel.

2 Secondly, that the popish vsage in gadding on pilgrimage, in worshipping Images, in Tapers, Torches, Candles, Exorcismes, and other like popish superstitions, may well be resembled to the practise of Sooth-sayers, Coniurers, and Magicians.

3 Thirdly, that the learned papist could not excuse such superstitions vsed in poperie, and therefore was hee enforced to vse this sillie, sillie euasion, viz. that the church doth tollerate them, because it cannot altogether abolish the same.

4 Fourthly, that God doth suffer myracles or strange euents, to bee done by the power of the diuel; that so the wicked for their iust deserts, in regard of their former sinnes, may be more confirmed in their superstitious dotage, and receiue due punishment for their vaine credulitie.

5 Fiftly, that not to take a iourney, or not to doe such a thing on such a day (which many Papistes obserue most superstitiously) for feare of some misfortune or ill successe, is heere condemned for superstition, by this famous Papist.

6 Sixtly, that popish priestes, which daily and vsually take vppon them by their exorcismes to cast out diuells, are by this learned Papist accused and condemned, both of infidelitie and of temeritie. And his reason is this, because that the diuell cannot bee compelled to doe anie thing, vnlesse it bee by the speciall and myraculous worke of God.

7 Seuenthly, that the diuel therefore faineth himselfe to be compelled by such wicked rites & superstious dealing, that his worshippers may thereby, be the more deeply confirmed in their superstitious dotage and vaine credulitie.

To

To which I must needs adde as a delicate post-past, for all the *Iesuits* and Iesuited papists: that the supposed myracles done by papists, are often counterfeit, and plaine Legerdemaine. This I will not barely say, but after my wonted maner proue it: euen by the testimonie of their owne popish writers. Marke well (gentle Reader,) what I shall truely deliuer thee in this behalf. The papists in their booke intitulted the *Iesuits* Catechisme, haue these expresse words, The kingdome (of *Portugall*) being fallen to *Sebastian*, the holy Apostles, the *Iesuits* conceiued a hope, that by this meanes it might descend vnto their Familie, and dealt with him many wayes, that no man might from thence forward be capable of the crowne of *Portugall*, except he were a *Iesuit*, and chosen by their societie, as at *Rome* the pope is chosen by the colledge of *Cardinals*. And for as much as he, (although as superstitious as superstition it selfe,) could not, or rather durst not condescend therevnto, they perswaded him, that God had appointed it should bee so, as himselfe should vnderstand by a voyce from heauen neere the seaside. Insomuch as this poore prince thus carryed away, resorted to the place two or three seuerall times: but they could not play their parts so wel, as to make him heare this voyce. Thus write the learned papists of *France*, in their booke called the *Iesuits* Catechisme. Which booke vpon the good liking thereof, the *English* Secular priestes haue translated into our vulgar language: to which ende, I adde this for explication sake, that this yong king was trained vp vnder the *Iesuits*, & therefore they thought to haue drawne him to their lure and bate. And when they could not preuaile that way, they disswaded him from marriage, and to goe personally to the warres, in such sort as they designed him. By which vnchristian meanes he was cut off, and the kingdom devolued to the King of *Spaine*. For their onely intent was this, to maintaine poperie, and to suppresse the Gospel.

Lib. 3 cap. 16. fol. 174.

What a cousenage is this?

I haue proued this else-where: where I haue made

euident demonstration, that poperie is inseperably linked with treason, and cannot consist without the support of the Spanish king. There may the Reader finde at large, many other like miracles wrought by the *Iesuits*, as also their seditions and traterous dealing euery where. It were expedient for all simply seduced papists, and for all such as are by any meanes carryed and led into errour by the *Iesuits* (of which faction, there is too great plentie in this Realme) to prouide my Anotomie, and to read it againe, and againe: for in so doing, I am perswaded and fully resolued, that all carefull of their saluation, would vtterly abhorre and detest all popish faction. The Iesuitical religion, (which is the Popes owne doctrine) is nothing els but an hoge-poge of *Omnigatherum* as the secular popish priests haue constantly avouched, in their printed books divulged to the whole world. Alas, alas, how hath the late Romish Church bewitched vs.

In the anatomie of popish tyrannie.

CHAP. XIX.

Of Popish adoration, and invocation of Saints.

In the Survey of poperie; Where euery thing is answered, that the papists can possibly obiect for themselues.

Concerning this controuersie, I haue written else-where at large: *I* deeme it here to be enough, to vnfold that great superstition and grosse idolatrie, which the papists commit in this behalfe. The popish invocation of Saintes this day vsed in the Romish Church, is the selfe same, which the *Gentiles* vsed in olde time, when they did invocate false gods. I proue it, because they haue peculer saints for their seuerall necessities: *viz.* Saint *Ley*, for their horses, S. *Anthonie*, for their Pigges, S. *Roch*, for the pestilence: S. *Steuen*, for the night: S. *Iohn* for the day: S. *Nicholas*, for their studies, Saint *George*, for their warres: S. *Cosma*, and S. *Damian*, for their sores: S. *Appolo-*

nia

nie, for their teeth: S. *Agnes*, for their Virginitie: and others innumerable, for the like ends and effect: they erect Churchs to their saints: they frame images to them: they carry their images about in Procession: they consecrate alters to them, they dedicate Holy-dayes to thē, they make vowes for the honour of them, they offer presents to their altars and images: they put Lampes, tapers, torches and lights before their images: they kneele downe before their images: they touch them: they embrace them, they speake to thē: they intreat them, as if they were yet liuing: yea, they seem to surpas the folly & impietie of the *Gentiles*. For they ascribe their saluation to their saints: euen to such saints, as of whose saint-hood wee may well stand in doubt. They invocate *Campion*, *Sherwin*, *Ballard*, *Hart*, *Nelson*, and the rest of that seditious faction.

Alphonsus, the *Iesuite*, and late Rector of the English Colledge at *Rome*, caused the Organs to be sounded, and all the Students to come to the Chappell: where himselfe hauing on his backe a white *Surplesse*, and the stole about his necke, sang a Collect of Martyrs: so after his maner, canonizing *Campion* the Traytor, for a Saint. Such is the seditious impudencie, of newly hatched *Romish Iesuits*, of which cursed broode, I haue written at large in my Anatomie.

And least any *Iesuit* or *Iesuited* Papist, shall bee able to denie, that they ascribe their saluation to saints: (for they vse to say, they make them but *Mediators* of intercession, and not of saluation or redemption:) *I* will proue it flatly, out of their owne *Bookes*: yea, euen out of their Church-seruice, which *I* wish the Reader to marke attentiuely. *In* the Prayer of the Church of *Rome* vpon *Thomas Beckets* day, some-time the Arch-byshoppe of *Canterbury*, *I* finde these expresse words: *Deus pro cuius ecclesia gloriosus pontifex Thomas gladijs impiorum occubuit, presta quæsumus vt omnes qui eius implorant auxilium petitionis suæ salutarem consequantur effectum.* In Rom. breviar. in festo Tho. Becket.

Englished

Engliſhed thus.

O God, for whoſe Church, the glorious Byſhop *Thomas*, was put to death by the ſwords of the wicked: grant we beſeech thee, that all which deſire his helpe, may attaine the effect of their petition to ſaluation.

In Hymno Tho. Cant. This myſterie is deliuered yet more clearely in an other place, in theſe expreſſe wordes: *Tu per Thomæ ſanguinem quem pro te impendit, fac nos Chriſte ſcandere quò* Thomas *aſcendit.*

Engliſhed thus.

By the blood of *Thomas*, which hee for thee did ſpend, make vs, O *Chriſt*, to clime, whither *Thomas* did aſcend. Loe, *Thomas Becket*, dyed for vs, and ſhed his blood to bring vs to heauen, as the papiſts teach vs. It is therefore true by popiſh doctrine, that he is a Mediator, not onely of *Interceſsion*, but alſo of redemption.

In their Latin Primers deliuered to the vulger people to pray vpon, (which God wote they vnderſtood not) they teach the people thus to pray: *Paule Apoſtole, te deprecor, vt ab Angelo Sathanæ me eripias & a ventura ira liberes, & in cælum introducas.*

Orat. ad S. Paulum.

Engliſhed thus.

O bleſſed Apoſtle *Paul*, *I* pray thee, that thou wilt deliuer me from the Angel of *Sathan*, and defend mee from wrath to come, and bring me into heauen.

To S. *Iames* in this maner: *O felix Apoſtole magne martyr Iacobe, te colentes adiuvâ, peregrinos vndique tuos clemens protege, ducens ad cæleſtia.*

Orat. ad S. Iacobum.

Engliſhed thus.

O happie Apoſtle and mightie Martyr *Iames*, helpe thy worſhippers, defend courteouſly thy pilgrimes on euery ſide, and bring them to heauenly ioyes.

Much other like ſtuffe I could alledge: but for breuitie ſake, I will wittingly and willingly ſuperſeed many particular

cular prayers made to meaner saints, and come to the blessed Virgin *Marie*. *Maria mater gratia, mater misericordia, tu nos ab hoste protege, & hora mortis suscipe.* In concept. B. Virg.

Englished thus.

O *Marie*, the mother of grace, the mother of mercy, defend thou vs from our (ghostly) enemie, and receiue vs at the houre of death.

Solve vincla reis, profer lumen cæcis, mala nostra pelle, bona cuncta posce, monstra te esse matrem, sumat per te preces, qui pro nobis natus, tulit esse suus. In Annuntiat. B. Virgin.

Englished thus.

Loose the bands of the guiltie, bring light to the blind, driue away our euils, require all good things for vs, shew thy selfe to be a mother: let him receiue thy prayers, who being borne for vs, suffered to be thine.

Veni virgina gentium, dele flammas reatuum, dele quoque omne denium, da vitam innocentium. In visit. B. Virg.

Englished thus.

Come, O Queene of the *Gentiles*, extinguish the fierie heat of our sinnes: blot out what is amisse, and cause vs to lead an innocent life.

Againe in the old Latin Primars, the people are thus taught to pray: *In tuo sancto, tremendo, ac terribili iudicio: in extremis diebus meis esto mihi auxiliatrix & salvatrix; & animam meam, & animam patris mei, & matris meæ, fratrum, sororum, parentum, amicorum, benefactorum meorum, & omnium fidelium defunctorum ac vivorum ab æterno mortis caligine libera: ipso auxiliante quẽ portasti, D. nostro Iesu Christo filio tuo.* Orat. ad B. Virg.

Englished thus.

O Glorious Virgin *Marie*, bee thou my helper and saviour in thine holy, fearefull, and terrible iudgement, euen in my last dayes, and deliver from the mist of eternall death, both mine owne soule, & my fathers soule, & the soules of my mother, brethren, sisters, parents, friends, benefactors, and of all the faithfull louing and dead: by his helpe whom thou didst beare, our *Lord Iesus Christ* thy sonne.

Behold here most intolerable blasphemie, against the sonne of God.

Loe gentle Reader, these prayers (if they be well marked) doe containe euery iote of power, right, maiestie, glorie, and soueraingtie, whatsoeuer is or ought to be yeelded vnto our Lord Iesus Christ; yea, the two last prayers make the Virgin *Mary*, not onely equall with Christ, but farre aboue him. For first, the Virgin *Mary* is desired to defend vs from the tortures of hell. Secondly, to bring vs to the ioyes of heauen. Thirdly, the last iudgement is called her iudgement. Fourthly, she is called our Sauiour. Fiftly, she is requested to saue father, mother, brother, sister, friends, benefactors, the liuing and the dead; and all this must be accomplished by the helpe of Christ her sonne. Now by the former prayers, she is made equall with Christ: and by the last, farre aboue him. For she is made the Sauiour, and he the intercessor: which I gather out of these wordes, (*ipso auxiliante*, by the helpe of our Lord Iesus Christ) for by these wordes and the rest aforegoing, the Virgin *Mary* doth saue vs, and Christ is but the Instrument that helpeth her: in the worke of our saluation. Which, what intollerable blasphemie it is, let the reader iudge.

Behold here most intollerable blasphemy, against the sonne of God.

1
2
3
4

For the complement of this present subiect, let the Reader obserue seriously with mee, what a famous Dominican Frier *Iacobus de Voragine* hath diuulged to the whole world in this behalfe. These are his expresse words: *Quidam sanctis adiuvant in principio tentationis, quidam in medio, quidam in fine, sed B. Maria semper adiuvat; & in principio, dando Vonstantiam: & in medio, dando perseverantiam: & in fine, dando glorioſam coronam. Iacob. de vorag. in assumpt. B. virg. serm. 4.*

Englished thus.

Some Saints doe helpe in the beginning of temtation, some in the midst, some in the end. But blessed *Mary* doth helpe at all times: both in the beginng, while she giueth constancie, and in the middest, while she giueth perseuerance, and in the end, while she giueth the crowne of glorie.

Againe

Againe, in an other place, he hath these wordes, *Nos autem debemus reginæ cæli sacrificare corpora nostra, per mortificationem vitiorum: sequitur, vnde legitur in vita B. Dominici, quod cum Christus contra mundum duram sententiam proferre vellet, occurrit mater Christi gloriosa, & dixit: bone fili, non secundum eorum maliciam, sed secundum tuam misericordiam agere debes.* Vbi supra, serm. 5.

Englished thus.

But wee must sacrifice our bodies in mortifying our fleshly desires, vnto (the blessed Virgin) the Queene of heauen. Wherefore wee reade in the life of Saint *Dominick*, that when Christ was resolued to pronounce an hard sentence against the worlde, then his glorious mother came vnto him, and saide. O my good sonne, thou must not doe according to their malice, but after thine owne mercie. O intollerable blasphemy,

In an other place, the same learned Fryer and professor of Diuinitie, hath these expresse words: *Animas nostras semper custodit, hæc, n. est illa gallina, de qua dicitur Mat. 23. qua pullos suos custodit sub alis suæ pietatis, ab insidijs dæmonum.*

Englished thus.

She alwaies keepeth our soules. For she is that Henne, whereof mention is made in *Matthew*: which keepeth her Chickings vnder the wings of her pietie, from the snares of the diuell, in another place thus; *Virgo autem Maria est thronus misericordiæ gratiæ, & gloriæ est n. thronus misericordiæ peccatoribus: gratiæ iustis, & gloriæ beatis.* Vbi. supra serm. 7. fol. 2. 17.

Englished thus.

But the Virgin *Mary* is the throne of mercie, of grace, and of glory. For she is the throne of mercie vnto sinners, the throne of grace to the iust, and the throne of glory to the saints in heauen.

De annuntiat. B. Virgin. ser. 5.

In an other place thus: *Obvias ipsa nobis auxiliis opportunis, dando nobis .s. panem gratiæ, virtutẽ perseverantiæ, & exaltationem gloriæ.*

Englished thus.

Shee comes to vs with helpes in conuenient time, giuing vs the bread of grace, the vertue of perseuerance, and the exaltation of glorie. Thus writeth this *Iacobus de Voragine*, who was a famous *Thomist*, a *Dominican* Fryer, and a professor of diuinitie. Out of whose doctrine, (which he preached openly in the popish Church to the people,) *I* gather plainly and euidently, most palpable idolatrie, and intollerable blasphemie, inseparably linked and necessarily implyed, in popish invocation and adoration of Saints.

1 For first, the blessed Virgin, is invocated and adored of the Papists, (as their owne deere Fryer teacheth vs,) as the giuer of constancie in the beginning of tentation, as the giuer of perseuerance in the midst, and as the giuer of the crowne of glory in the ende.

2 Secondly, the Papists are taught to sacrifice their bodyes to her, as to the Queene of Heauen.

3 Thirdly, they are taught to beleeue, that the Virgin *Marie* controwleth *Christ*, telleth him what he ought to doe, and causeth him to alter his determination in iudgement, according to her pleasure.

4 Fourthly, that the *Virgin Marie* hath the custodie of mens soules, and defendeth them from the snares of the deuill.

5 Fiftly, that shee is the throne of mercie vnto sinners, the throne of grace to the iust, and the throne of glory to the elect.

Which things being thus taught, beleeved, and practised by the papists: I see not what remaineth for them to doe, but pull *GOD* out of his holy throne.

And

And yet this impious Idolatry and execrable blaſphemie, is very currant in the Romiſh church. For beſides that, which is already aleaged out of the Romiſh church-ſeruice, wherby the ſame is proued ſufficiently; the vſual practiſe of the papiſts, eſpecially of the Ieſuits, doth euidently confirme the ſame. The proofe is at hand, becauſe in the ende of their abſolution, which they impart to euery one that maketh his auricular confeſsion to them, they adde theſe words; *Paſſio D. N. I. Chriſti, merita B. Virg. Mariæ, & omnium ſanctorum, & quicquid boni feceris vel mali ſuſtinueris, ſit tibi in remiſſionem peccatorum tuorum, in augmentum gratiæ, & in præmium vitæ æternæ.* Polanchus de modo eudiẽdi confeſsiones.

Engliſhed thus.

The paſsion of our Lord *Ieſus Chriſt*, the merites of the bleſſed virgin *Mary*, and of all Saints, be vnto thee for remiſsion of thy ſinnes, for increaſe of grace, and for the reward of eternall life. Behold here, the daily practiſe of the Romiſh church. For firſt, we ſee the merits of Saints ioyned as a fellow-commiſsioner, too and with the holy paſſion of our Lord *Ieſus*. Then, we ſee remiſsion of ſinnes and eternall glory, aſcribed not onely to the merites of the bleſſed virgin *Mary*, (whom I honour and reuerence in mine heart, as the deareſt childe of God, and moſt bleſſed Saint in heauen) but alſo to the merits of all Saints. Yet not onely the bleſſed virgin, but God himſelfe is by this means, moſt highly diſhonoured, his holy name blaſphemed, and his proper glory giuen to his creatures. And for this ende did the moſt bleſſed virgin, make this anſwere to the Angell; Behold the ſeruant of the Lorde; be it vnto me, according to thy word. And this vnto her cozen Saint *Elizabeth*; My ſoule doth magnifie the Lord, and my ſpirit reioyceth in God my ſauiour. Alas, alas, how hath the Romiſh church ſeduced and bewitched vs? Luke 1. cap. ver. 38. Ibid ver. 46.

Panòte dòxa tô Theô.

FINIS.

A Table, containing the principall contents of all the Chapters.

Cap. 1. of the originall of popish primacie.
Cap. 2. of the meanes of aspiring to the same:
Cap. 3. of kissing the Popes feete.
Cap. 4. of power ascribed to the pope.
Cap. 5. of the antiquitie of popish pardons.
Cap. 6. of popish dispensations.
Cap. 7. of popish auricular confession.
Cap. 8. of Priests marriage.
Cap. 9. of popish unwritten traditions,
Cap. 10. of the popes manners.
Cap. 11. of the Popes tyranny.
Cap. 12. of the abhomination of popish proceeding.
Cap. 13. of popish purgatory, and of a challenge with all to all the papistes.
Cap. 14. of the popes double person.
Cap. 15. of popish generall councels.
Cap. 16. of popish succession, &c.
Cap. 17. of popish excommunications.
Cap. 18. of popish images and reliques.
Cap. 19. of popish invocation of saints.